

# Certaine godly and necessa- rie Sermons, preached by M.

Thomas Carew of Bilston in the  
countie of Suffolke.

The first concernes the misterie of godlinesse and religion  
it selfe. *1.Tim. 3.*

The second concernes regeneration, and the necessitie of  
hauiing our part in that misterie. *1ohn. 3.*

The third containes the meanes of attaining therevnto,  
together with the small number (in comparison of those  
that are partakers thereof.) *Mark. 4.*

The fourth shewes the remedy against Sathans temptati-  
ons, who seekes continually to keepe and draw vs from  
it. *Eph. 6.*

The fift declares the shortnesse of our life, and vncertaine  
certeintie of our death, when we shall receiue the re-  
ward of it. *Psal. 90.*

The sixt comprehends an example and discription of that  
rewarde, together with the punishment of those that  
want it. *Luke. 16.*

*In the end followeth three more perticular Sermons.*

The first concerning Gentlemen, specially those that are so  
by office. *Deut. 16.*

The second concerning Gentlewomen. *1.Pet. 3.*

The third and last concerning Yeomen and Tradesmen,  
especially Clothiers.

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To the right worship-  
full *M. Thomas Carew* of  
Crokeham in the countie of Som-  
merfet, and *M. Clipsbie Gawdie* of  
*Gawdie hall* in the countie of  
*Norffolke.*

**H**Auing for some reasons be-  
gun, and by Gods goodnesse  
finished this little booke, be-  
ing after the vsuall manner,  
to make choise of some per-  
son or persons, vnder whose name I might  
commend it to the world, my affection ca-  
ried me as at the first, so at the last, to re-  
solue generally vpon those who are my  
kinsmen in the flesh, both by consanguini-  
tie or affinitie, who although by the provi-  
dence of God they be seperated and seated  
as it were in the East and the West, yet I  
desire and indeauour, that they may sit to-  
gether with *Abraham, Isaac* and *Iacob*, in  
the kingdome of God: and particularly I  
made choise of you, as the chiefe among  
the rest, especially that I am knowne vnto  
and may be bolde withall, to whome for  
auncient loue and benefits I haue beene  
most beholding, especially because this



*The Epistle Dedicatorie.*

little booke, as a messenger of my thank-  
fulnesse, might stand in steed of other du-  
ties, which the distance of place, and other  
necessities, will not suffer me to performe  
vnto you and yours, praying you with all  
the rest of my friends, as if I named them,  
to accept and read it with the same affecti-  
on that I haue written it, which I shall take  
as a recompence of my trauaile, in hope of  
the fruite thereof that may vnite vs more  
neerely by a new birth, in the spirituall kin-  
dred of Christianitie, which I beseech Al-  
mighty God in Iesus Christ our Lord, by  
his omnipotent and holy spirit, to bring to  
passe in vs all for our mutuall reioysing  
in this life, and eternall saluation  
in the life to come,

Amen.

*Your poore kinsman and  
ready friend to com-  
maund in Christ,*

Tho: Carew.





## The Epistle to the Reader.



*Although ( Christian reader ) that the multitude of Bookes already set forth by worthy men , the forbearance of many other to write much more worthy then my selfe, and the censures of some that will passe upon euery thing that is committed to the view of all, as their seuerall affections stand either to the man or the matter, with some other things might discourage me from this labour, yet because I see that ancient bookes though neuer so excellent, are laide aside, and new bookes are taken into the hands of the common people, and that diuers men according as they haue seuerall reasons , are of seuerall dispositi-*



## To the Reader.

ons this way, and because he that regards  
the winde shall not sowe, I lay aside dis-  
couragement, and also would haue thee  
thinke that the reason mentioned in the  
former Epistle, is a sufficient motiue to  
me, though it seeme not so to thee, if thou  
wilt bestowe thy paines to read this booke,  
bestowe thy charitie to vse it well, and  
pray with me to God that giues increase  
to the planting of Paul, and the watring  
of Apollo, that together with the grea-  
ter and better labours of other of his ser-  
uants, it may be blessed at least in some  
small measure, to Gods church, especially  
to those to whom I haue chieflie directed  
it, and so thou shalt further my pur-  
pose, and binde me to thank-  
fulnesse.





# The Summe of Christianitie.

## I. TIMOTH. 3. 16.

*Without controuersie great is the misterie  
of godlinesse, which is God manifested  
in the flesh, iustified in the spirit, seene  
of Angels, preached vnto the Gentiles,  
belieued on in the world, and receiued  
vp into glory.*



Then the Apostle Paul  
had by the preaching of  
the Gospell planted a  
Church at *Ephesus*, and Acts. 19.  
was for like purposes to  
depart from thence to  
other places, he left *Ti-*

*mothe* the Euangelist there aswell to con-  
firme his doctrine and water that he had  
planted, as to ordaine ordinarie ministers  
and officers, who might by continuall tea-  
ching, gouerning and prouiding for the  
poore, keepe that church in good estate, &  
carry the same forward vnto perfection.

Now because *Timothe* was a young man,  
the businesse committed vnto him waigh-  
tie, and his enemies and temptations many  
and mightie, he writes this Epistle vnto



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him, as he hath said in the former verse, that he might know how to behaue himselfe in the Church, which for excellencie he calles the house of God, the pillar and ground of truth.

Now having in the former part of this chapter, shewed what Ministers should be chosen, and how they should be qualified, in these words he shewes a reason thereof drawne from the matter, whereabout they must be occupied, which is, not in genealogies & Iewish fables, which he hath forbidden them before, as too trifling and vnprofitable things for Ministers to spende their time in, but they must be occupied about the doctrine of pietie and Christianitie: now as they must be speciall men, so they must bee occupied about speciall matters that are secret and vnknowne to the world, that are of great vse and benefit to the Church, and that are amiable and admirable to the Angels.

Chap. 1.

*Great is the mysterie of godlnesse:* Now the former description of Ministers laide with this doctrine for Ministers, doth shew they must be wise, religious, and sanctified men, that shall teach religion to the people, otherwise they shall preach at the least in a great part that which themselues doe



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not vnderstand, as our Sauour Christ said to *Nichodemus*; *Art thou a Teacher in Israell and knowes not these things*, and as the *Iohn. 3.* Ie-  
suites, who in the *Rhemish Testament* prooues themselues to be the teachers of all men, yet shew they vnderstand not the mysterie of religion, for they haue passed ouer these words with silence, and speake not a worde of this text that doth containe so great a matter, *For without controuersie* (saith the Apostle,) *great is the mysterie of godlinesse or religion.*

When he saith *Without controuersie*, he meanes it is confessed of all nations and of all sortes of men, that religion is a great thing, for although there be diuers opinions in the world, which is the true religion: the Iewes thinke it is contained in their *Talmud*, the Turkes thinke it is contained in their *Alcoron*, the Papists thinke it is contained in their *Massé-booke*, and we say it is contained in the *Scripture*; yet all doe confesse, and it is out of controuersie, that religion is a great thing: and although many doe not approoue of Christian religion, yet it being granted that this is the true religion, to looke for saluation in and by Iesus Christ, who was God manifested in the flesh, all will agree it is a great misterie.



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mystery, he hath said in the former verse, he write in his Epistle to *Timothy*, that he might know how to behaue himselfe in the Church the pillar and ground of truth; now he saith immediately, *Great is the misterie of Godlinesse: or Religion*, teaching vs that is the true and godly religion, that is grounded in the trueth or word of God: and that hath alwayes beene professed in the Church, and that all the religions that are out of the Church, and that doe dissent from the word, are vnttrue and vngodly.

*Misterie*, He calles true religion a misterie, because it is hidden from and refused of the most, because it is perceiued and therefore imbraced but of a few: and because it is preached but in part of any, and well may the Apostle call true religion a Misterie, for the Heathens dreame not of it; the Iewes deny it, Papistes peruert it: yea many that are in the visible Church doe not perceiue it, at least the trueth and godlinesse of it, but doe take superficial knowledge for sound knowledge, a dead faith for a liuely faith, and counterseite godlinesse for true godlinesse: and no maruell, for religion is contrary to nature and reason: the eye of religion *Adam* hath put out, and all men are blinde vntill they be againe



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againē enlightned by grace : therefore the  
Apollle saith ; *The naturall man perceiues  
not the things of God ; neyther can he , be- 1. Cor. 2.  
cause they are spiritually discerned* : If re-  
ligion , could haue beene perceiued by na-  
turall reason, the wise Philosophers would  
haue found it out, but in all their writings  
there is a perpetuall silence of it.

No man can by reason iudge certaine-  
ly of many naturall things subiect to sence,  
as the exceeding swiftnesse , magnitude  
and altitude of the Sunne , Moone and  
Starres , of the causes and effects of the  
thunder , lightnings , earthquakes : and  
how much lesse can men pearce into Gods  
secrets with their owne eyes . There be  
many artes and trades, in the world, and e-  
uery of them is called a mystery , because  
the perceiuerance and practise of them, is  
beyond the reach of common men that  
haue not beene bound prentise to them,  
how much more must the art of Christia-  
nity and religion needes be mysticall.

All other religions are not mysteries, es-  
pecially not great mysteries, but may be  
perceiued and conceiued by naturall rea-  
son, but true religion cannot.

Yea the Apostle calles it a mystery, not on-  
ly in respect of those that be irreligious  
and



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and haue no perceiuerance of it, but as I said in respect of those that be religious, who although they know it truly, yet they know it not perfectly, as *Paul* saith of himselfe and all other Christians, *We know in part, if we know any thing, but in part it is misteries.*

1. Cor. 5.

Nay that which is more, religion may be called a misterie, in respect of the Angels, for they knowe it not fully, as *Peter* saith, for hauing spoken of the Prophets, foretelling of Christs sufferings and the glorie of Christians, he saith, *the which things the Angels desire to beholde.* And that religion is a great myserie, we shall more plainly see by the opening of the Text, and handling of the wordes as they follow in order.

1. Pet. 1.

But before we come to the particulars of it, let vs marke generally: that seeing religion is a great thing, we must not account it little, nor vnderprise it as many doe, but iudge and esteeme highly of it, and thinke all things in the world little, in respect of it, and other persons no body, in comparison of those that haue it.

Furthermore let vs marke, that seeing religion is a misterie, we must neither be so arrogant, as to thinke we can easily conceiue



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ceiue and vnderstand it, nor so negligent, as not to enquire and search after it, but humbly and diligently, by hearing of Sermons, by reading the Scriptures, by conferring with good men, who are best acquainted with it, and especially by prayer vnto God, seeke and labour to be instructed in it. Men are inquisitiue after court newes, and strange newes, that concernes great persons and great matters, that euery one knowes not: then let vs enquire for this heauenlye mysterie that concernes the highest.

And lastly, seeing he calles religion the misterie of godlinesse, let vs note it is a misterie both in the knowledge of it, and in the practise of it. Therefore as none can tell what true godlinesse meanes but those that be religious, so none can tell what true religion meanes but those that be godly: there is no religious man but hee that is godly, and there is no godly man but he that is religious.

*God manifested, &c.* Now we come to the words of the Text, wherein the Apostle sets downe the substance of religion, which at the first view seemes a matter not hard to conceiue, but by the examination of the circumstances of it, we shall by the  
grace



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grace of God see how truly and fidly the Apostle hath called it a misterie. And although there be some partes of religion that are not plainly expresse in this Text, as that of election and the resurrection, &c. Yet both those and all the parts of religion are comprehended in these words; for it is said, *God hath elected vs in Christ Iesus,* and also *that we shall be raised up againe by him:* Saint John saith; *Every spirite which confesseth that Iesus Christ is come in the flesh, is of God, and every spirit which denieth that Iesus Christ is not come in the flesh, is not of God:* as there is no heresie or false religion, but doth impugne Christ, either in whole or in part, but doth deny him in his names, in his natures, or his offices: so on the contrarye, there is no part of true religion but hath reference vnto Christ: therefore when he comes to set downe the misterie of religion, he saith it is this, *God is manifested in the flesh.*

So that religion followes from God to man, and againe leades man to God: the mystery of it is, that God and man, the creator and the creature, is ioyned together, which as one saith; Is such a thing that to speake of, no man is worthy, and to vtter no man is able. What then shall I  
doe

Ephe. 1.

Ioh. 11.

1. Ioh. 4.



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doe (saith he) shall I be silent, or shall I speake : be silent I dare not, least I should conceale so great a benefit : speake I cannot, least I should obscure so great a mystery.

Now that we might the better see the greatnesse of this mystery, that *God is manifested in the flesh*, as it were with a paire of spectacles, let vs briefly consider on the one side what God is, and on the other side what man is.

And yet I meane not to enter into any large discription of God, least we should thinke he may be fully conceiued : for one saith truely and wittily ; If all the world were full of bookes, if all the creatures in the world were writers, and all the water in the sea were inke, the writers would be wearied, the bookes would be filled, and the sea would be emptied and exhausted before his perfection could be manifested.

Therefore *Simonides* being asked what God was, desired a dayes respit to make answere; and being asked the next day, he deferred two dayes respit; and againe being asked the third time, saide; the more I search it, the further I am from it.

When I seeke for God saith one of the ancient fathers, I doe not seeke for the glistering



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tering beauties of Dyamondes, and precious stones for the eye : I doe not seeke for the pleasant melodie of birdes and tunable instruments for the care, I do not seeke for the saueur of flowers, spices, and oyntments for the smell ; I doe not seeke for hony, and delectable things for the taste, which brute beastes may be capable of, but I seeke for a glory aboue all beauty, for a voyce aboue all melodie, and for a saueur and sweetresse aboue all delicacie, which neither beastes, nor men with their outward senses can attaine vnto.

( God is the most absolute, supreme & excellent thing, a substance deuine, inuisible, eternall, infinite, vnchangeable, glorious, almightie, onely wise, true, iust, mercifull, gracious and bountifull, before whom the

**Pla. 6.**

( Cherubins do cower their faces, of whom, thorow whom & for whom are all things,

**Rom. 11.**

saith the Apostle, to him be glory for euer. Now as God is thus, and much more excellent then can be spoken, so on the other side; man especially considered as *Adam* hath left him, is most base, inso much that *David* comparing man but with some of the creatures said. *What is man that thou art mindfull of him, and the sonne of man that thou dost consider him*; how much more

**Pla. 8.**

com.



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compared with the Creator. Yea man is not onely base, but miserable; and so miserable, that if Christ had not come to redeeme vs, it had beene better for vs we had beene stones, yea beares, and toades: therefore seeing all that can be saide is too little, to set forth Gods maiesty; and nothing can be saide enough to set forth mans misery, this that the Apostle saith. *That God is manifest in the flesh*, must needes be a great mystery. By God the Apostle meanes, not the first person in the diety, which is the father, nor the third person, which is the holye Ghost; but the second person which is the Sonne: for though there bee but one God, yet in the Godhead there are three persons, the father, the sonne, and the holy Ghost: Now it was the sonne, the second person, that was more manifested in the flesh as *Iohn* saith: *The word was made flesh, and dwelt among vs, & we saw the glorie thereof, as the glory of the onely begotten sonne of the father full of grace and truth*; Therefore *Paule* saith; *In him dwells the fulnesse of the Godhead bodily*: And yet we are not to thinke he was thrust out of heauen, as the euill Angels were, but he tooke flesh of his owne accorde, as the Apostle saith in the second to the *Phillipians*, *he being equal with God*,

Mat. 18.

Iohn. 1.

Col. 2. 9.

B



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God tooke on him the forme of a seruant : for as *Adam* sinned and ouerthrew mankinde voluntarily, so it was necessarie that *Christ* should take our nature , and redeeme vs voluntarily.

- Manifested in the flesh.* By flesh he meanes not the body of man onely, but our whole humane nature, consisting of soule and body: As when *Peter* saith, *He suffered in the flesh*; it is not meant he suffered in his body onely, but in his soule also: as he saith of himselfe; *my soule is heauy euen to the death*: so when it is said here, *he was manifested in the flesh*, he meanes in our humane nature, for he was in all things like to vs, sinne excepted. The manner of his taking flesh was of a woman, as it is said; *God sent his sonne made of a woman*: *Mathew* tels vs what woman; namely, *the virgin Mary*: therefore he is in the Scripture called the *Sonne of man*, not that any man was his father, but because on a woman he tooke on him mans nature: this is that the Prophet *Esay* spake of him; *They shall call his name Emmanuell*, that is *God with vs*: therefore are there such mysticall speeches in the scripture, *John Baptist* saith of him; *he that comes after me is before me*, that is, he comes after me in his manhood, but was before me in his
- 1.Pet.4.  
Mat.2.  
Heb.  
Gal.4.  
Mat.1.  
Isa.7.  
Ioh.1.



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his Godhead. He is likened to Melchisedek, who is said to be without father and Heb. 7. without mother; for, as he was man he was without father, and as he was God he was without mother: and he himselfe saith in *Ioh. 8. Before Abraham was I am*. This is that which some diuines haue spoken of in a wondring maner; That he which is eternall should be borne in time; that hee *Esa. 7. Dan. 7.* which is called the ancient of daies, should be a child of an houre old; that he which is the worde, should become a babe that *Iohn. 1.* cannot speake; that he which is infinite, should be compassed in the wombe of a *Luke. 2.* Virgin; that hee should not onely make vs like himselfe at the first, but make himselfe like vs: that the flesh of *Adam* and the sinne of *Adam*, being ioyned in all other men, should be separated in that man, that was the sonne of God, because he was not borne after the ordinarie manner of men, but was conceived by the holy ghost, and borne of the Virgin *Mary*, this is wonderfull. Who would haue thought, that these two natures, the Godhead and the manhood, that were so farre deuided a sunder, should haue beene so neereleie ioyned together, not in one Paradise, as at the first, but in one person, & that



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more meerely, then the soule and the body, for they may be deuided, but the godhead and manhoode of Christ cannot: therefore this is a great mystery, that *God is manifested in the flesh.*

- Yet we must not imagine two Christes, one that was God, and another that was man, but one Christ who is both God and man: the diuell hath stirred vp some heriticks to deny his Godhead, and some to deny his manhood; and some also to confound them together, thinking to corrupt this mystery, and so to ouerthrow religion: those that haue denied his Godhead, alledge for colour thereof, our Sauour
- John. 14.** Christes owne wordes: *My father is greater then I; Ergo,* say they, he is not God, because he saith he is inferiour to the father, not vnderstanding the mysterye of those speeches that he speakes there of himselfe, as he is man, or mediator, and so he is inferiour to the father; but in the second to the *Philippians*, it is said. *He thought it no robbery, to be equall with God in his deuine nature.* Those that haue denied his manhood, alledge these words of *Paule*: *God sent his sonne in the similitude of sinfull flesh,* **Phil. 2.** *Ergo,* say they, he was not man, because it is sayd he had but a similitude of flesh, **Rom. 8.** but



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but the Apostle saith not, he had the similitude of flesh: *But the similitude of sinnefull flesh*; For though he seemed to be a sinner as others were, as the *Pharises* wrongfully *Iohn.7.* said of him: Yet *Peter* saith: *In him was no sinne, neither was there guile found in his mouth*; So that though he had true flesh, yet he had but the similitude of sinnefull flesh, those that confound his two natures, as if the one of them did destroy the other, were led thereto by this; that the scripture doth sometime attribute that to his manhood, which belongeth to his God-head, as that it is saide, the sonne of man is in heauen; when he talked with the Jewes and sometimes doth attribute that to his God-head, which belonges, to his manhood, as *Paule* saith to the elders of *Ephesus*, *watch over the flock, which God hath purchased with his owne blood*: Which speeches are vsed by reason of Christes personable vnion, that is the vniting of his two natures in one person, for as in owne nature of God there are three persons, so in one person of Christ, there are two natures.

But to leaue the confutation of hereticks, whose property is alwayes to passe ouer all plaine places of scripture, that doe



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shew the trueth, and to cauill with darke places, that may seeme to maintaine their error.

Those that would bee confirmed in the truth of the deuine and humane natures in the person of Christ, let them read these few places of scripture quoted in the margeant, for the heaping vp of many testimonies is needlesse in this point, that is so pregnant and plaine in this very Text, which saith; *That God was manifested in the flesh.*

Iohn. 11.

Rom. 9. 5

Heb. 1. 8.

1. Ioh. 5.

20.

Furthermore, let vs marke, that the sonne of God did not onely become base man, but the basest of men, for hee was borne of a base person, a poore maide, that had not a Lambe to offer for her purification, but was faine to offer a payre of Pigeons: he was borne in a base place, in a Stable or Stall for beastes; he liued diuers yeares in a base trade of a Carpenter, and after he entred vpon his publike office, he kept company with base persons, with Fishermen. *Paul* saith, *Hee made himselfe of no reputation*: yea he was so base in outward appearance, that the Prophet sayde, *There was no forme nor beauty in him*, but he was despised and reiected of men. The reason of this basenesse,

Phi. 2.

Is. 53.



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nesse, was because he did not onely take on him our nature, but our case and condition; that is, the frailties and infirmities of our nature, I meane not our sinfull infirmities, for that is alwayes excepted in his humanity, else how should he haue beene ioyned to God, who can abide no impuritie; but I meane, he tooke on him our naturall infirmities, both of minde and body. The infirmities of minde that he tooke on him without sinne, were both in his iudgement and affection. For iudgement, it is sayd of him, *He grew in wisdom* Luke. 2. which he could not haue done, except there had beene some want, and also it is said; *he was ignorant of the day of iudgement*, for his affection, it is said he sorrowed, and he feared: and that he tooke on him our infirmities of bodye appeares; when it is said, *he was hungry, and that he was weary*, &c. But we are not to thinke that he tooke on him euery particuler mans infirmities, that grow of some speciall cause, fraizinesse of minde, or lamenesse of body, but generally the infirmities, which bee common to the nature of all men; that hauing experyence of infirmities, he might be able to succour vs in ours, as the Apostle saith.

Mark. 13

Mat. 9  
Heb. 5.

Mat. 4.  
John. 4

Heb. 2.



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But is this all the mystery of religion, to know that the Godhead was ioyned to our base and fraile nature : No, but there is much more in it, that doth carrie our consideration a great deale further, as appears by the wordes of the text that follow ; *He was preached to the Gentiles, and beleued on in the worlde* : yea it reaches not onely to this world, but to the worlde to come ; *He was receiued vp into glorye.*

Eph. 5. A great part of the mystery of Christes personall vnion, standes in the vse of it, to vnite mankind vnto God, by a spirituall and mysticall coniunction ; the Apostile Paul hauing said : *The faithfull are members of Christes body, of his flesh and of his bones* ; He addeeth, *This is a great mystery*, but I speake concerning Christ and the Church.

Heb. 2. The sonne of God, was manifested in the flesh, that he might be the redeemer, not of Angels, but of men, as it is said : He tooke not the Angels nature, for the Angels that fell ; shall remaine in the state of perdition without recouery, for euer : therefore, one wondring at the worke of our redemption saith, let all the Angels tell me, if euer God did any such thing for them ; but he tooke the seede of *Abraham*, saith the Apostle : That is, our humane nature,



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nature, that he might be the redeemer of men, and yet not of all men, for reprobate men are no more ioyned to God by Christ, then reprobate Angels: but the elect that were chosen in him, although by their fall in *Adam* they deserued to be for euer separated from God; yet they are in and by Christ againe reconciled and ioyned vnto him, againe God was manifested in the flesh, that he might doe that for men, that no other could doe but he: Yea, that hee might doe that for man, that he himselfe could not haue done, except he had beene both God and man.

Ephe. 1.

For if he had not beene man, how could he haue performed our obedience, in all the duties of holinesse, righteousness and temperance, which the law of God doth require of men; and sanctifie mans nature that was defiled: in which respect he is called our wisdom, righteousness and sanctificatiō; againe, if he had not bin man, how could he haue suffered our miseries, and borne the punishments which by sinne we had deserued, in which respect he is called our redemption; this is that one faith, is a matter of maruelous consideration; that subiects had sinned, and the Lord must be beaten, that seruantes had offended,

1. Cor. 1.



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ded, and the maister must die, that the guilt should be spared, & the innocent punished, and yet Gods iustice not impeached.

On the other side if he had not beene God almighty, how could he haue encountered, and conquered the deuill, hell, sinne, death, and all the great enemies of our saluation; that were too strong for mā to battell with all: if he had not beene euerlasting God, how could he by temporall suffering haue discharged vs of eternall torment, and how should the merite of his suffering haue reached to those, that liued long before, & long after his death; if he had not beene infinite God, how should the father haue accepted so many sinners in him, and him for so many sinners, which he was angry withall, and how should he be present with his people, throughout the world: therefore it was necessary he shuld be both God and man, that being man he might be sufficient to suffer, whatsoeuer was due from God, & do whatsoeuer was, & being God he might be all sufficient, to make that acceptable and effectuell which was suffered and done for vs. Therefore this is a great mistery, *that God was manifested in the flesh.*

¶ Hereof comes that neere coniunction that is betweene Christ and his Church, set forth

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forth in the Scripture: by many similitudes, he is called the head, and we the body, not his naturall body, but his mysticall body, as all true Christians are the body of Christ, so euery one is a member of his body, not hipocrites for they are no more true members of Christes body, then a brasen noase, or a woden leg, is a member of a mans body: but true christians that are by faith and the spirit of regeneration vnited to Christ: for though Christ be in heauen, and we in earth, yet as the foote, which is a great way distant from the head, is by certaine sinues and vaines, springing from the head, ioyned to the head, so Christians are by certaine spiritual vaines, as faith, hope, loue, &c. ioyned vnto Christ, he is also called the husband, & the Church is called his wife, therefore as the wife looses her owne name, and beares the name of her husband, so we loose our owne name, and beare the name of Christ, and are called christians, and as a wife is indowed with the goods of her husband, so are we with the riches of Christ.

Col. 1.

1. Cor. 12.

Act. 14.

Iohn 15.

He is called the vine & we the branches, from whom we receiue spiritual iuce and vertue, to bring forth fruite acceptable to God & profitable to men, for as Adam did not only make vs guilty, but also corrupt vs  
so



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so Christ doth not onely make vs innocent, but also sanctifieth vs.

Mat. 12.

2 Hereof comes that mysticall and spirituall aliance and kindred that is betweene Christ and his people, therefore he calles those that doe his fathers will, his mother, his brother, and sister, how poore or base soeuer they be in the world. yet if they be of the right streine of christianity, they be of the most royall blood, and more honorable then they which come of the houses of *Katoys*, of *Austria*, or any earthly discent, because they haue God for their father, the Church for their mother, Christ for their elder brother, and are made kings, and Queenes of heauen, as one saith; Those that be noble by their first birth, in the worlde doe become vnnoble by vices, so those that be vnnoble by their first birth, may become noble by a new birth and by vertues: therefore *Peter* calles the faithfull *a chosen generation, a royall Priesthood, a holy nation, a peculiar people.*

1. Pet. 2.

3 Hereof comes that mutuall exchange that is betweene Christ and vs; hee was made with vs the sonne of man, that wee might be made with him the sonnes of God: he by imputation and communication, tooke on him our sinnes and miseries,

that



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nocent, that they might be imputed to vs, his ver-  
tues and merites as the Apostle saith, *he* 2. Cor. 5.  
d spiri- was made sinne for vs, that we might be made  
weene the righteousnesse of God by him.

calles This is a great mistery, that his pouerty  
another, should be our riches; that his bondage 2. Cor. 8.  
or base should be our liberty: that his condemnati- 9.  
they be on before *Pilate*, should be our iustificati-  
they be before God; that his stripes should be the Rom. 8. 3.  
hono- cure of our woundes; that he should bee  
houses ioyned with theeues and robbers; that we  
iscent, might be ioyned with Saints and Angels; Luk. 23  
er, the that his curse should be our blessing: that Gal. 3. 13  
or their he should overcome death by dying, and  
and that his death should be our life; that hee He. 2. 14.  
Those should descend into hell, that is, into hel-  
in the lish tormentes, that he might lift vs vp to  
ces, so heauen and happinesse. Therefore we are  
birth, saide to be crucified with him, to be buried  
and by with him, to be quickned with him, Eph. 2.  
ithfull 5. to be raysed vp with him, Col. 3. 1. to be  
a holy ascended into heauen with him; for at the  
first *Adam* was not a priuate, but a pub-  
like person, in whome all mankinde was  
included: so Christ the second *Adam*, was  
not a priuate but a publike person, in whom  
the whole Church is to bee considered:  
therefore in Christes death and satisfacti-  
on, in Christes resurrection and iustificati-  
on,



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on in Christes ascension, and glorification  
 we must see the death, resurrection, and as-  
 cension: of the whole Church, for as he hath  
 done and suffered all these things for the  
 Church, so the Church hath done and suf-  
 fered all those things in him, and shal at the  
 last receiue the fruite of those things, by &  
 with him, this is a great mistery: *that God*  
*is manifested in the flesh*, therefore he is cal-  
led our Saujour, which is set foorth in his  
 name Iesus; he is called our mediatur, to  
 make intercession for vs: where by the way  
 noate; that the Popish booke called the  
 Ladies Psalter, made by *Bonauenture*, is blas-  
 phemous, because it appoints other media-  
 tors besides him: he is called our Lord, to  
 defend & gouerne vs, he is called our *done*  
and way to bring vs to the father; he is cal-  
led our Phisition to cure our spirituall dis-  
 eases, and to restore vs to health: he is cal-  
led our shepheard to gather vs into the  
 Church: he is called the bread of life, to no-  
 rish vs to life euerlasting; he is called our  
peace to pacifie our conscience, he is called  
our hope because he is all in all vnto vs  
 Therefore it is said; *we are complet in him*:  
 and therefore *Paule* saith, *I desire to know*  
*nothing but Iesus Christ, and him crucified*, &  
 I count all things dung that I may winne  
 Christ,

Mat. 1. 21

1. Tim. 2.

5.

1. Cor. 8.

6.

Ioh. 10. 9

Mat. 9. 12

Iohn. 10.

11.

Iohn. 6.

Eph. 2.

Tim.

Cel. 2. 16

Cor.

Phil. 3. 8.



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Christ who doth communicate to vs not onely his name, his nature, and his graces, but also his priuiledges that we should be Kinges and Priettes, that we should haue interest in the creatures; and be wayted on of Angels, therefore this is a great mistery, *that God is manifested in the flesh.*

4 From hence comes the mutual feeling and affection that is betweene Christ & vs, that he takes the iniuries done to vs, as done to himselfe, as he saith to *Saule; why persecutest thou me*, when he went to *Damascus*, to *Acts. 9.* persecute the Church: & he takes the benefites bestowed vpon his members, to be bestowed on himselfe, as he shal say at the last day, when I was hungry ye gaue me meate, *Mat. 25.* when I was thirsty ye gaue me drinke, and he expoundes his meaning, in saying, that which ye did to one of these little ones that beleuees in me, yee did to me; as that which is done to the hand or foote, by reason of a naturall coniunction reaches to the head, so that which is done to Christians, by reason of a spiritual coniunction; reaches to Christ the head of the Church, and on the other parte, from hence comes the feeling griefes of Christians: when Christ is blasphemed or dishonoured, as *Dauid* sayeth: *The rebukes of those that*



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*that rebuked, they are fallen on me: and the feeling comfort and reioysing that Christians haue when Christ is honoured, his kingdome furthered, and his will obeyed. And from hence comes not onely the sympathie and feeling that Christians haue with Christ their head, but that they haue one with another as members of the same body; as the Apostle requireth, Be like affected one towards another; mourne with those that mourne, and reioyce with those that reioyce: as in a naturall body there is not that feeling with the members of another bodie as of the same; so in Christes mysticall body, there is not that feeling among the members of a strange body, as among those that be the true Church and body of Christ: therefore the scripture maketh this a marke of a true Christian and disciple, to loue thy brethren.*

Rom. 12

Iohn. 13

1. Iohn. 3.

This is the great misterie, that the sonne of God is manifested in the flesh, whose he is God, is our father; as he is man, he is our brother; and as he is God and man, he is our attonement maker: therefore let us not so looke to his humanity, as we forget his diuinitie, least we be offended at his basenesse as the Iewes were, who called him the Carpenters sonne: and let vs be



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So looke to his diuinity, as we forget his humanity, least we be dismaide at his brightnesse, as the man was that said; depart from me, for I am a sinnefull man.

But let vs so consider the vniting of these two natures in his person; that in him we may see our happye condition, and know assuredly that as there is no saluation to them that are without him, soe there is no condemnation to them that are in him: hee knowes not religion that knowes not this, saith Maister Caluin.

Rom. 8.

*Iustified in the spirit.* All that which followes in this verse, serues but for the amplification of this mystery, therefore hauing beene somewhat large in the former wordes, I will bee brieue in the rest. Iustification sometime in the Scripture dooth signifie, to account a thing or a person iust and pure that is not so of himselfe, and so it is taken commonly, when it respectes vs, who are by God esteemed iust by grace, that are not so by nature: but so it cannot be taken here, for in this sence Christ cannot be said to be iustified, except it bee from our sinnes that he had taken vpon him as our surety, as Paule saith: he dyed for our sinnes, and rose agayne for

Rom. 4.



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- Rom. 4.** *our iustification*: that is to say, hauing by his death payde the price of our sinnes, hee was by his resurrection iustified and freed from them, and in him wee are iustified from our sinnes, and the punishments of them, because the penaltie of our sinnes beeing payde by him, can no more bee exacted of vs, therefore *Paul* saith, as by one mans disobedience many were made sinners, so by the obedience of one many were made righteous: therefore contrarye to the opinion of the Papistes, wee must fetch our iustification by the faith of the Gospell from him that is iust and hath kept the lawe, and not from our selues that are vniust and cannot keepe the law, therefore saith the
- Rom. 5.** *Apostle*, wee are iustified by the faith of Christ, and not by the workes of the law, and yet faith dooth not iustifie vs as it is a quality in vs, no more then to see patience or any other grace, but as it is grace that layes hold of Christ, neyther is it the quantitye or strength of faith that dooth iustifie vs; but true faith how little soeuer that layes holde of the strength of Christ; but I will stand no longer vpon this point, though it be a speciall part of this misterie of godlynesse because the
- Rom. 3.** *Apostle*



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Aposlle dooth not speake of this kinde of iustification heere as appeares, when hee sayeth hee was iustified in the spirite.

Therefore iustification is sheere to be taken in another sence: that is to allow or acknowledge a thing or a person to bee that which hee is in himselfe: when it seemed to some to be otherwise, as where it is saide wisdom is iustified of her children, that is acknowledged to bee excellent wisdom. Though other doe deny it and account it foolishnesse in this sence, the Apostlle speaketh heere, when hee saith, *Christ was iustified in the spirite*, as if he should saye though hee were manifested in the flesh, and seemed to bee a base person; yet hee was found and acknowledged to bee the everlasting and glorious God: to the like effect the Apostlle *Peter* speaketh of him saying: *Hee suffered in the flesh, and was quickned in the spirite*, which is the same that Saint *John* speaketh after hee had saide, the worde was made flesh, hee addeth, we saw the glory thereof as the glory of the onely begotten sonne of the father, full of grace and trueth, for though the sonne of God tooke on him our humane nature & frailty

Mat. 11.

1. Pet. 3.

John. 1.



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he did not lay aside his deuine nature and maiestye, but onelye couered vnder the vayle of the flesh; as the sunne though it bee couered with cloudes, yet the bright beames thereof doe sometime breake out and shew forth it selfe to those that haue eyes; so the beames of Christes Godhead did sometime breake out and appeare to those that were not spirituallie blinde, and not onelye in his excellent words and Doctrine, speaking as it is sayde of him, so as neuer man spake, but in his glorious transfiguration vppon the mountaine, which *Peter* calles the holy Mount, where saith he; *Wee saw his glorie*: And also in his notable and deuine miracles turning water into wine, feeding manye thousandes with a few loaves and fishes, causing the rough sea and windes to bee still, making warlike souldiers to fall backward, and even the diuels to giue place at his commandement; therefore when it is said here, *he was iustified in the spirit*, the meaning is, he was apparantly shewed, knowne and acknowledged to be God in the flesh.

*Secne of Angels.* He was not onely iustified and acknowledged to be the sonne of God in the flesh by men, but also by Angels,

Mat. 17.

2. Pet. 1.



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gels, who were acquainted with it, and witnesses of it; they brought tydings of his birth to the shepherdes; they brought Luk. 1.  
tydings of his resurrection to the women, Luk. 24.  
they were behoulders of his ascension with the Apostles; and they did not onely Acts. 1.  
see him, but adore and worship him, and Heb. 1.  
not onely the good Angels, but the euill Angels did acknowledge him: this Mar. 3.  
is a great mysterye that dooth appeare wonderfull to all creatures both good and bad, that a babe lying in a manger, and a man hanging vppon the crosse, should be the sonne of God and Sauour of the world.

*Preached to the Gentiles.* This is a further amplifying of this mystery, for Christ did not take flesh to the end to be hid and vnknownne, especially after he had performed the worke of redemption; for although he had his disciples to shew his transfiguration to no man, till he was risen againe Mat. 17.  
from the dead, yet after that, he would haue both it and all other partes of religion published to all men, when the woman powdered a boxe of ointment on his head, he said; wherefoeuer this Gospell should be preached, that which shee had done should be spoken of for a memoriall of her, thereby  
C 3 shew-



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shewing that the Gospel should be preached thorow the world, and if that little that shew did before his death should bee published and praised, how much more his death it selfe.

This mystery of religion was hid 4000. yeares, or thereaboutes from the Gentiles a long time, it was contained in one familie and in one kingdome, in which respect, the Apostle calles the calling of the Gentiles to the knowledge of Christ, by the Gospell a mystery hid from the ages past; but when the fulnesse of time was come, then God sent his sonne in the flesh, a light to be revealed to the Gentiles, as *Simeon* speaketh according to that which was promised to *Abraham*; in thy seede shall all the nations in the earth be blessed, therefore our Saviour Christ commaunded his disciples to goe to all nations and preach the things he had commaunded, for which purpose hee gaue them extraordinary giues, and among the rest the giue of speaking with dyuers tongues, according to that which *Paule* saith, he ascended vp on high, and led captivity captiue and gaue giues to men, and appointed some to bee Apostles, &c. Now as they were commaunded and enabled

Eph. 3.

Luk. 1.

Mar. 28.

Act. 2.

1. Cor. 12.

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bled to preach to the Gentiles, so they did  
as we may see throughout the booke of the  
Actes of the Apostles : they preached first Acs. 13  
indeed to the Iewes, but when they refused  
they turned to the Gentiles, although they  
suffered reproofe and persecution for the  
same, at the hands of the Iewes, because the  
Iewes misliked the calling of the Gentiles,  
some of them of ignorance ; thinking the  
promises belonged onely to them, and not  
to the Gentiles, except such as should en-  
ter into the Church by the auncient dore  
of circumcision , and some of them of du-  
ty thinking their dignity, of being the only  
people of God would fall, if the Gentiles  
should be taken, in which is set forth, in the  
example of the elder brother ; who enuied  
the entertainemen of the prodigall sonne. Luk. 15.

Now this mistery of calling of the Gen-  
tiles, is so much the more mysticall, because  
the Iewes who were the natural Oliue-tree  
were broken , and the Gentiles who were  
of the wilde Oliue-tree were grafted ; in  
this is a great mistery, that the Gentiles that  
were poore beggers which lay by the hed- Mat. 22.  
ges and high wayes , as it is set forth in  
the parable, should bee called to the mar-  
riage of the Kinges sonne , that no Gen-  
tiles that were strangers and forreners



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*as the Apostle speakes to the Ephesians, should be Cittizens with the saints, and of the household of God: and as the Apostles did preach to the Gentiles, so the summe of their Preaching and Sermons was this mystery of religion, that God was manifested in the flesh, as we may see in the Actes, where they teach; that there is no name vnder heauen whereby we may be saued, but the name of Iesus.*

*Beleeued on in the world.* Having sayde, Christ, God and man, was preached to the Gentiles; now he saith, *He was beleeued on in the world:* Whereby we see, that preaching goeth before faith: as Paul saith; *How shall they beleeue except they heare, and how shall they heare without a Preacher:* and Peter saith; God chose him that the Gentiles should heare the Gospell, and beleeue the preaching of the lawe, though it hath an excellent vse to be a Schoolemaister, to leade vs to Christ, and to prepare vs for Christ, as it did those to whom Iohn Baptist preached the doctrine of repentance, yet it cannot worke faith in men, that is the office of the Gospell, which setteth forth Christ Iesus, and this misterie of our redemption that he hath wrought in the flesh, as we haue heard before: therefore



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is the Gospell called the word of faith, which the *Gentiles* did heare and belecue, for although all that doe heare, doe not beleue; yet none can beleue but those that heare, therefore it is said: *It pleased God by the foolishnesse of preaching to saue those that beleue.* 1. Cor. 1.

Whereupon I inferre this brieve exhortation, (as a Parentheses) that those who would be religious, should not thinke reading either by others or by themselves, sufficient but that therewithall they do ioyne ordinary hearing, the worde preached, which is the iust, liuely & effectuall meanes that God hath ordained for the beginning and increasng of this grace, of faith, and all other gifts of sanctification. Gal. 3.

For Christ beeing preached to the *Gentiles*, he was not preached in vayne, but as the Apostle saith, he was beleueed on in the world; not of all the world, for the Apostle saith, all men haue not faith, but in the world, that is as *Luke* saith in the *Acts*, *As many as were ordained to eternall life beleueed*, and therefore is true faith, which doeth apprehend Christ, called the faith of Gods elect, which is according to Godlinesse. Titus. 1.

This is not the least part of this great mystery that Christ is beleueed on in the world



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**Eph. 2.**

world, some maruell that all which heare the word so plainly, and plentifully preached, doe not beleeeue, but rather considering the impediments of faith: that are within vs and without vs, it is maruell that any do beleeeue, for faith is not of our selues by nature, it is the gift of Gods grace, and another manner of thing then many imagine, seeing no man knowes it but those that haue it, as no man knowes the sweetenes of hony but those that haue tasted it.

I will not enter into a common place of faith, because I purpose not to go from the Apostles purpose, onely that we may not be deceiued in iudging of it, as many are, let vs knowe that faith is a precious and vnspeakeable gift; which God by his holy spirit workes in the hartes of his elect in measure, whereby a man doeth applye Christ and all his good things to himselfe, with comfortable assurance, and whereby he is prouoked and inabled to thankefull obedience; thus Christ being preached, he was beleeeued on in the worlde, not talked on onely, but beleeeued on also, he was talked on of many, and beleeeued on of some though but few in comparison as it is now, but we must not rest in lip faith, but labour for hart faith, not rest in faith of the flesh,  
but



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but labour for faith of the spirit, not rest in the faith of common Protestantes; but labour for the faith of true Christians, not rest in a dead faith that is without fruite, but labour for that faith which may make vs aliue from dead workes, not rest in such a counterfet faith as is overcome of the world, but labour for that faith that doth overcome the world for Christ. neuer overcome for vs, except he overcome in vs, this is the commendement of the Gospell: that we belecue in him whome God hath sent; that we beleue this mystery, not only that God became man, but that he did it for the saluation of men, and not only of other men, for so far hypocrites may go in beleueing; but of our selues every one must beleue, that Christ so wrought the redemption of the Church generally, as hee did it for him particulierlye, as a member of the same, and if there had beene no more he would haue done it for him alone.

This is a part of this mystery, to beleue that Christ being in heauen, and we in earth, Christ being glorious and we base, Christ being pure and we defiled, should be one with vs and we with him.

But marke that it was said before Christ  
was



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was preached to the *Gentiles*, and now he was beleueed on in the world: the *Gentiles* were great sinners, yet when Christ was preached, they beleueed in him. Some may therevpon aske this question; Doth Christ belong to wicked men? no, not so long as they bee wicked: but the Apostles did preache this misterie of forgiuenesse of sinnes and saluation in Christ, to those that do repent, as *Peter* saith; *Amend your liues, and be baptised in the name of the Lord Iesus, for the remission of sinnes*: therefore those that would beleue this misterie, must repent of their sinnes, for the faith that wicked men boast of is but a fancie.

**Act. 2.**

Repentance is a godly sorrow, rising from the sight of our sinnes, and the punishment due vnto them, which causes a man to hate the deuill, euill men, and euill things; to loue God, good men, and good things in his minde, and to forsake the deuill, euill men, and euill things: and to follow God, good men, and good things, in his maners: but it is not so needfull to shew now what repentance is, as to perswade men to go about it: neither is it so necessarie to shew whether faith or repentance be wrought first in a man, seeing they are alwayes ioyned together, and are at no time

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seperated in a good man : repentance though it may be said to be the last in nature, yet it is the first in feeling.

Thus the *Gentiles* when they heard the Gospell, beleueed in Christ, as we may see in *Zachens*, and in those that burned their bookes of curious Artes at *Ephesus*, and many other : therefore those that became Christians, are in the Epistles of *Paul* called Saints ; and if any that had beene receiued into the Church vpon a counterfeite shew of repentance, did returne to his olde sinnes, the scripture appoints him to be cast out and deliuere d to Sathan, as vnworthy of a Christian estate ; but those that did indeed beleue in Christ, became true Christians, such as were redeemed, iustified and sanctified by him.

*Receiued vp into glory.* That is his manhood, for his Godhead was alwayes in glorie ; but the Apostle meanes he was receiued into glorie in his manhood, that he might enioy that life which was promised to those that keepe the law ; this is that he prayed for, *Father glorifie thy sonne with that glorie that I had with thee before the worlde was* : This is that the Euangelist *Marke* speakes of, *He was taken vp into heauen* : Mar. 16. The manner of his ascension thether, is set downe

Luk. 19.  
Acts. 19.

Iohn. 17.



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**Act. 1.** downe in the first of the Actes,

Therefore he is not here corporally vpon earth, as the Papistes say, for we belecue in the creede, he ascended into heauen which

**Act. 3.** must containe him vntill his comming a-  
**Heb. 2.** gaine, this is that is saide of him, he is crow-

ned with glory and honour, not such glory only as the Saints and Angels haue, but the highest degree of glory belonging to the head of the Church; though he were base for a time, yet is he glorious for euer, which those that belecue in him did see by faith, as the theefe on the Crosse that said, Lord haue mercy on me, when thou comdest in thy kingdome, and therefore though in the primitive Church, the friendes of the Church did expostulate with them, and say will ye belecue and suffer for one that was crucified, yet by faith they ouercame such reasons, and knew he was another manner of person, then they tooke him, as it is said, he was receiued into glory.

**Eph. 1.** This is that which is said of him, that hee sitteth at the right hand of God, that is as *Paule* expounded it, exalted farre aboue all p<sup>r</sup>incipalitye and power,  
**Phil. 2.** as it is said to the *Philippians*, hee humbled himselfe to the death of the Crosse, wherefore God hath exalted him, and gi-

uen



*The summe of Christianitie.*

uen him a name aboue all names, that at the name of Iesus, euery knee should bow: this he saith of himselfe, all power is giuen to me both in heauen and in earth, that as he hath redeemed his people from their enemies, so hee might defend them from them.

This is a great mistery, that he which was brought so lowe, should be exalted so high: but is this all that he was glorified in his person? No, but that he might glorifie his members as *Paule* saith to the *Thesslo-* 1. Thess.  
*nians: He shall be gloryfied in his Saints, and* 1.  
*made maruelous in all those that do beleue;* he laid not downe our nature againe, when he had wrought our redemption, but carried it with him into heauen, as one saith when Christ went away from vs, hee lefte vs his pawne, that is his spirit, to assure vs hee would come againe to vs, and tooke with him our pawne that is our flesh, to assure vs we should come to him, according as hee saith in *Iohn*, I goe to prepare a place for you, that where I am there you may bee also.

This is the misterye that the sonne of God came downe to the earth to fetch vs vp to heauen that after hee had sanctified our humayne nature in himselfe, he might glory-

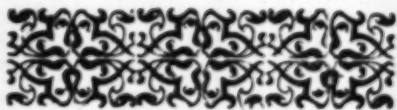


*The summe of Christianitie.*

**Phil. 3.**

glorifie vs with himselfe; as *Paul* saith: *He shall change our vile body, that it may be made like his glorious body*; which how excellent an estate it is, no tounge is able to expresse. As the worst is past with Christ, so the best is to come with Christians, for he would not haue come from glorye to basenesse, but to haue drawne vs from basenesse to glory: therefore let vs be content with our Sauour Christ himselfe, to passe by the crosse to this crowne, where we shal! receiue the end of our faith, which is the saluation of our soules.

**1. Pet. 1.**



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# The necessities of Reli- gion, or Mans Re- newation.

IOHN. 3. 3.

*Iesus answered except a man be borne a-  
gaine, he cannot see the kingdome of  
God. 4. 5. 6. 7. 8. 9. 10.*



Our Sau'our Christ be-  
ing excellent and fa-  
mous when hee was  
vpon the earth, many  
resorted to him to  
heare his doctrine and  
see his miracles; and  
among the rest there was one *Nichodemus*  
who was a Pharisee, a teacher and Ecclesi-  
asticall ruler among the Iewes, that came  
to him, but secretly by night, fearing the  
displeasure of the rest of his sect (who loued  
not Christ nor his disciples) as some look-  
ing too much to men, haue a kinde of flesh-  
ly shame or bashfulness in well doing,  
and the higher any man is lifted vp in  
wealth, authoritye or society with great  
men, the stronger impediments he hath to  
keepe

John. 9.



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keepe him from Christ.

But when he comes to our Saviour Christ, he salutes him reuerently and calles him *Rabbi*, a title and salutation then commonly vsed to learned men, and he saith to him; we know (speaking of himselfe & his company) thou art a teacher sent from God, for no man could doe those miracles which thou doest, except God were with him; he knew him not to be the *Messias*, but tooke him for some speciall Prophet, the rest of the *Pharises* asked him, by what authority he did those miracles, seeing he was not approoued by them that were the gouerners of the Church, but *Nichodemus* being somewhat wiser then the rest, confesses he had authority sufficient from God.

In the former chapter they required a signe, of him to confirme his calling if it were extraordinary, as *Moses* confirmed his calling, by turning his rodde into a serpent, and *Elias* by deuiding *Iordan* with his mantle; but *Nichodemus* confesses there were signes ennow, for saith he: *No man could doe those things that thou doost except God were with him*. Now although our Saviour Christ might haue taken exception to his maner of comming by night, and reprooued his feare of men, and



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and ignorance, that he knew him not to be more then a Prophet, yet letting passe these wordes that I haue read, he beginnes with the chiefe point, and that which was the cause of those faultes in him, which was the want of grace, and therefore faith.

*Except a man be borne againe, &c.* As if he should say, although thou doost call me maister and thereby professst thy selfe to be a scholler, yet I doe not account thee fit for my disciple except thou beest borne againe.

For by the kingdome of heauen heere, is not ment the kingdome of glory in the next life, as some haue taken it, but the kingdome of grace in this life, that is, the true Church, as it is taken in the fift of *Mathew*; the Church is called *the kingdome of heauen*, because the lawes whereby it is governed are from heauen, the gifts wherewith it is endued, are from heauen: the persons that are members of the true Church, are Cittizens of heauen; and because the Church is as it were the suburbs, thorowe the which we must enter the Kingdome of heauen.

Mat. 5. 19

It is as if our Sauour Christ should say,



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thou hast made a iourney to heare me, and thou hast vied good wordes vnto me, but that is not enough, thou canst not bee accounted a true member of the Church, except thou hast good thoughtes and good workes as well as good wordes; except thou beeft borne againe, that is, generally made better both in thy minde and manners.

Let vs marke, our Sauour dooth not flatter him, though he were a great man, but seekes to profit him; some doe much extoll small things in great men, if they will heare a sermon or two, giue courteous wordes and entertainement to a minister, they greatly commend them, although their mindes and manners be as vnformed as their naturall parents left them; but we must follow our Sauour Christes example to *Nichodemus*; except they bee borne againe, and reformed in hart and hand, as well as in tounge, except they be indeed generally sanctified as well as they seeme to be so in some petticular, it is nothing worth, although they would goe twenty mile to heare the choicest Preacher in the country, except they doe reforme themse'ues by the word, & conforme themselues to that which is taught therein, they be no Christians. This doubtlesse was an vnpleasent answer



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swer to *Nichodemus*, for howsoever a naturall man can be content to haue something added to him, yet he likes not to haue all condemned that is in him, and to haue his estate called into question.

But our Sauour Christ not regarding what would please him, but profit him, condemnes his first birth, and telles him, he must of necessity be borne againe: neither doth he speake of *Nichodemus* in particular, but of all men in generall: for saith he; *Except a man be borne againe*: and not of men onely but women also; for that which was *Nichodemus* his condition, is the condition of all by their first birth: the Potter would not breake his pot to make it againe except it were ill made; so God would not regenerate men, except they were euill generated.

Therefore our Sauour Christ dooth in these words both condemne our first birth, and vrge the necessity of a new birth: as if he should say; except a man in the time of his life become better then hee is by his birth, except a man be againe begotten of God, who is a better father in the wombe of the Church, that is a better mother by the worde; that is immortall and better seede, and so becomes a new creature and

*Iam. 1. 18*

*1. Pet. 1.*

*23.*



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hath better qualities, he shall not haue a better inheritance. It is as if he should say, as a man is by his first birth become vnlike to God, and like to the deuill, and therefore belongeth to hell, so he must by a second birth be made vnlike the diuell, and like to God, or els he cannot come to heauen: there is no other way to heauen for any man but this: some will grant that Heathens, Papistes, & those that be out of the church are in a dangerous case, but they thinke all those that be in the Church, that haue bin baptised, and doe professe religion are wel, but as *Nichodemus* was in the Church among the Iewes, so there be in the visible Church among vs bastards, that haue the same mother with true children, but not the same father: as our Saviour Christ said to some of the Iewes; *Yee call God father,*

*Iohn.8.* *but yee are of your father the deuill, for his workes yee doe:* Therefore hee saith here, *Except a man be borne againe, hee cannot see the kingdome of God.* It is much like the speech Christ vseth to his Disciples; *Except yee be conuerted and become as little children, yee cannot enter into the kingdome of heauen.*

*Mat.13.*

Many that are naturallies in their olde birthe and vnregenerate, will saye they hope to bee saued and to goe to heauen,  
but



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but seeing our Sauour Christ sayth the contrarie, what is their saying? yea our Sauour Christ dooth vse a double asseueration against their assercion; *Verily, verily I say vnto you, except a man bee borne againe, hee cannot see the kingdome of God.*

*Adam* at the first was noblie borne, the sonne of God, and heyre of all the world, but by his fall he tainted his bloud, not onely to himselfe, but to all his posteritie; so that since his fall, all that are begotten of him and his seede, are base borne and illegitimate: but as Princes haue regall authoritie to restore the posteritie of Traytors to their former and fathers first estate, and to create Dukes, Earles and Barons, of those that were none; so God hath much more power and authoritie to restore and recreate such as he will make noble.

Therefore those who are regenerate and borne againe, are Gentlemen indeed, of how base account soeuer they bee in the world, as *Peter* speaking to the regenerated Christians that were afflicted and persecuted, sayth; *Yee are a chosen generation, a royall Priesthood, a Kinglye nation.* But those that are not regenerate, are base, vnnoble and miserable,

1. Pet. 2.



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howsoever accounted among men, therefore except a man be borne againe, it had beene better for him he had neuer beene borne; or that he had died in his first birth, that his sinnes might haue beene the fewer and his punishments the lesse.

**Verse. 4.** *Nichodemus* said, how can a man be borne that is olde: let vs marke, he applies that which our Saviour spake generally to himselfe perticularly, as if he should say, if a man must be borne againe, then I must be borne againe that am an olde man; this we are to imitate in him, to apply generall doctrine to our selues perticularly, and this doctrine of regeneration especially, for many haue liued 40. yea 60. years that are not an houre olde in Christianity: *Nichodemus* speakes not this in scorne, as some may thinke, but indēde of ignorance, as yee may see in the tenth verse.

It is as if he should say to Christ, thou saiest a man must be borne againe, but olde men their mothers are dead, and if they were not? how should they that are stiffe and vnwilde some enter into their mothers wombe and be borne againe? Who would haue looked for such an answer as this from so great a clarke; but the generation of the Papistes are as grosse as the generation of  
the



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the *Pharises*, who when our Saviour Christ saith: *Except yee eat the flesh of the sonne of man, and drinke his blood yee have no life in you*, they vnderstand it carnally, that men must eat him, and not one y flesh and blood but bones also, in the sacrament, which is as palpable as that conceit of *Nichodemus*, that a man should enter into his mothers wombe againe and be borne; and whete they say God can do it, that is; turne the bread in the sacrament into the body of Christ, so he can doe the other; for as hee can make a Camell to goe thorow a needles eye, so hee can make a man to enter into his mothers wombe; but we must not onely looke what God can doe, but what he will doe, for men can doe many things that they will not doe, so we must thinke of God: but by this speech of *Nichodemus*, and that of the Papistes, we may see how true that saying of the Apostle is; the naturall man perceiues not the things that are of God, because they are spiritually discerned, but although *Nichodemus* did not vnderstand that which our Saviour Christ spake, yet he did well to aske a question about it: some men if they doe not conceiue a thing that is taught them, they will reiect it, and say they will neuer beleeue



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leeue it, measuring the Preachers doctrine by their shallow vnderstanding, and making that which they haue already conceived, a rule of all that is preached: but we must beleue that which the Scripture teacheth, though wee cannot conceiue it, as the misterie of the Trinitie, the doctrine of the resurrection of the body, and many other of Gods workes and words cannot be comprehended; yet as one saith, They may not be reprehended: therefore we must not shutte the doore against instruction, thorowe presumptuous imagination; but thinke that there be other men, especially our teachers, which know that that we knowe not: and in this perswasion of our selues and others, let vs aske questions about the things we vnderstand not, especially those that we cannot be ignorant of and do well.

It cannot be but many hearers are ignorant of diuers things that are spoken by the Minister, and that most are ignorant of some things, and yet almost none will aske a question about any thing, but as they were ignorant before, so they continue ignorant still, as if they did loue darkenesse more then light: curious questions for which God hath left no answer,  
many



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many will aske ; As what God did before he made the worlde ? why he made it no sooner ? How long the worlde shall continue ? with what fire it shall be destroyed ? whether wee shall knowe our kinsfolkes in heauen ? and such like , as a foole may moue moe such questions in an houre , then the wisest man in the world can answere in seauen yeare : Therefore one faith , to him that asked such a question ; I cannot tell ( faith he ) that no man can tell , if yee will knowe , yee must tarry till yee shall know , as yee are knowne . And captious questions , such as one asked our Sauour Christ , tempting him : *Whether it were lawfull to paye tribute to Cæsar or noe* , some will aske , which must be answered with silence or supposition ; but necessarye questions concerning regeneration , faith , repentance , and the practise of godlinesse , fewe are exercised in them , which shewes a carelesse minde : but hee that is desirous to keepe a good conscience , will enquire how they may doe it.

If men would doe as the Disciples of our Sauour Christ did , and as good men did , *Num. 6. 9. 1. Cor. 7. 1. Acts. 2.* obserue their



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their doubts, and write them either in their mindes or in their tables, and propound them in conuenient place and company; they might be wiser then they be, and doe their duties better then they doe, and auoide many finnes that they fall into, as the prouerbe is, the blinde eates many a Flie, yea many a Spider.

*Verse. 5.* *Iesus answered, Verily I say to thee, except a man be borne of water and of the spirit, he cannot enter into the kingdome of heauen.*

Because *Nichodemus* asked how a man could be borne againe that was olde, our Sauour *Christ* telles him how, and because he vnderstood *Christs* former words carnally, he telles him they must be vnderstoode spiritually.

The *Papistes* take these wordes to bee spoken of baptisme, and say, except a man be baptised he cannot be saued, putting a necessity in baptisme vnto saluation; it is true indeed that baptisme is necessary, and that to saluation, as all the meanes of saluation which God hath appointed are necessary and cannot be contemned without peril of condemnation; but baptisme is not necessary to saluation in their sence, as if none could be saued except they be baptised, for the thiefe that was crucified with *Christ*



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Christ, who was converted after baptism, was instituted, was saved, and yet he was not baptised, so if any should die without baptism when they would & cannot have it, it hinders not their salvation: if infants die before they be brought to baptism, though negligence herein may be a sinne in the parents, yet is it no prejudice to the childe, no more then it was to those children that died without circumcision when they might not apply it before the eighth day, for if the want of baptism should be shutte from salvation, then it were possible to overthrow the election of God, which *Mat. 23* Christ denies.

But although baptism bee called the *laver* and sacrament of regeneration, because it doth signifie and outwardly represent to our eyes, that cleansing and renewing which the holy Ghost dooth worke inwardly in our hearts, yet it is not our Saviour Christes purpose in this place to speake of baptism at all: but to teach *Nachodennus* that in his former speech he ment not a carnall but a spirituall birth, & the reason why he names water, is because often in the Scripture the spirit is set forth by water, to *Iohn. 7* shew the working of the spirit in those that *38.* are borne againe, as water dooth wash away



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- way the filthinesse of the bodie, and make  
the same more cleane, so the spirit dooth  
clense and purifie the soule: therefore it  
is called the spirite of sanctification, so  
that in these wordes it is as our Sauour  
Christ should say, I doe not meane, that a  
man should be borne againe carnally, but  
that he should be borne againe spiritually;  
as yee are borne fust like your earthly  
father who is flesh, so you must be borne  
again e like your heauenly Father, who  
is spirite, and bee made partaker as *Peter*  
speakes, of his deuine nature, not in sub-  
stance but in qualities: as hee saith; *Be*  
*yee holy as I am holy:* And as Christ saith;  
*Be yee mercifull as your heauenly father is*  
*mercifull.*

And in that Christ saith heere, *A man*  
*must be borne againe of the spirit,* it sheweth  
that regeneration consists not in a ciuill  
reformation, such as the lawes of the  
countrie, the companie that men keepe,  
and the respect of their credit and outward  
safely, may drawe them vnto; but hee  
meanes that Christian reformation which  
the spirite, thorowe the knowledge and  
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forsaking in conuersation of those things which are euill in them by their first birth, that are contrarie to the worde, and that tende to condemnation: and on the contrarie, begetting in them a knowing in iudgement, a loue in affection, and following in conuersation of those things which be good, that they haue by a new birth that are agreeable to the worde, and that tende to saluation, *Except yee be borne againe of the spirit* (thus saith our Sauour Christ) *ye cannot enter into the kingdome of God*. To the same effect spake *John Baptist* to some of the other *Pharisees* who came to him to be baptised, which was an entrance into the Church; *Bring forth* (saith he) *first fruites, worthy amendment of life*, as if hee should say: What should you doe in the Church, or what should you doe with the badge or name of Christianitie, when you are still corrupt and naughtie men.

Luke. 3. 8

So our Sauour Christ saith to *Nichodemus* heere, What shouldest thou or any such as thou art, doe in the new state of the Church, where God is a King, rules by his word and grace, and where men and women are subiect to him in minde and manners, whent hou art still an olde man in the strength



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- strength of thy ignorance and naturall corruption, for the Church is the doore of the kingdome of God, and none are to be le into the kingdome of God in this world so farre as men can iudge, that shall haue no place in the kingdome of God in the world to come: for if the Apostle would haue knowne and grosse sinners to be thrust out of the Church when they be in, then he would haue them to be kept on that they come not in, and in that *Philip* did admit *Sim on Magus*, it was because he did dissemble that which was not in him and pretended faith & regeneration where he had it not, but though he deceiued *Philip*, he could not deceiue *Peter*, who perceived that he was an hypocrite & in the gall of bitternesse, we now receiue children in baptism and enter them into the Church because the parents beeing faithfull, their seede is holy in the account of the seruant of God, as the Apostle saith; but we must see some testimonies of grace in themselves before we receiue them to the other sacrament: if any one will obiect *Iuanes*, he was then no open offender, and also it was thus the Scripture might be fulfilled.

And those that haue by baptism been enticed into the Church, must know that



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if when they come to yeares of vnderstanding, they doe not answer to that they professed in Baptisme, to renounce the deuill and his workes, and to beleue and obey Gods word, though they haue a place in the Church and be accounted Christians among men, yet they shall be shutte out of the kingdome of heauen with the five foolish Virgins. Therefore saith our Sauour Christ, *Except a man bee borne of water and of the spirite*, except hee bee cleansed from corruption, and made partaker of the giiftes of sanctification, he cannot enter into the kingdome of God. Mat. 19.

But if a man be borne againe, he shall enter; our Sauour Christ vtieth the like speech in *Mat. 19. 9.* *He that putteth away his wife except it bee for fornication, and marries another, committeth adulterie* but if it be for fornication; it is otherwise then so in this place, he saith, *Except a man be borne againe hee cannot see the kingdome of God*; but if hee be borne againe, he shall see it both heere and hereafter, as Peter saith; *Blessed be God who hath begotten vs againe to inheritance immortall, undefiled, reserved in heauen for vs.* 1. Pet. 1. It is not indeed our Sauour Christes purpose to set forth the excellencie of a regenerate and Christian

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estate, that is shewed in other places of Scripture: but his purpose is to shewe the necessitie of it, and that without it a man cannot be saved.

**Verse. 6.** *That which is borne of the flesh, is flesh.*  
Our Saujour Christ confirms his answer to *Nichodemus*, as if hee should saye, I would haue thee vnderstand I did not meane, when I sayde, a man must bee borne againe, that a man should enter into his mothers wombe againe, as thou diddest carnally take mee: for if he could or should, that would not profit him, because it is carnall and all one with the first birthe, for that which is borne of the flesh, is flesh.

By flesh, in the first place is meant the substance of flesh; and in the second place the corruption of flesh: as if hee should saye; that which is borne of naturall parents bodilye, is sinfull and corrupt. If *Adam* had stooode in his first estate, that which should haue beene borne of the flesh had not beene corrupt but holy: but since *Adam* fell, all that are naturallie borne of him are flesh, that is to say, corrupt both in body and soule, and not onelye the inferiour partes of the soule, as the thoughts and imaginations thereof, which

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which in *Genesis* are sayde to bee euill *Gen. 6. 5.*  
continuallye, but also the higher partes  
of the soule, as the wisdom and consci-  
ence. As *Paul* speaketh to the *Romans*; *Rom. 8. 7*  
*The wisdom of the flesh is enmitie against*  
*God*: and to *Titus*; *Their conscience is de-* *Tit. 1. 15*  
*filed.*

And as the soule is corrupted, so is the  
bodye and the partes thereof; therefore  
the Scripture speaketh of some men, and *Rom. 3*  
saythe: Their eyes are full of adulterie,  
and the poyson of Aspes is vnder theyr  
lippes: their handes are full of bloud,  
their feete runne to euill. Therefore the  
Apostle sayth of all naturall men, *They are* *Ephe. 2. 3*  
*dead in trispasses.*

Therefore when the Papists saye, there  
is free-will in men by nature, and some  
disposition to goodnesse, they speake  
contrarye to our Sauour Christ, *That*  
*which is borne of the fleshe, is fleshe*. Let  
them shewe what parte of a man is vn-  
controuled in the Scripture: and in what  
parte, eyther of religion or conuersation,  
wee are not directed from the highest  
point of faith to the lowest part of man-  
ners, as how to eate and drinke, and to ap-  
parell our selues.

Therefore whatsoeuer the Papists doe



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ignorantly speake, we must knowe, as it is vnpossible for vs to doe any thing belonging to this life, till we be borne; so it is to doe any thing belonging to a better life, till wee be borne againe: for wee are not sufficient (saith the Apostle) of our selues to thinke a good thought, but all our sufficiencie is of God, who worketh in vs both the will and the deede, that is, by a spirituall and new birth, for that which is borne of the flesh is flesh.

It is true that the corruption of our first birthe dooth not shewe it selfe in all alike, but in some more then in other: some are so incontinent, that their owne wiues cannot serue them, but are like fedde horses, neighing after their neighbours wiues; some are so intemperate, that they become like Swine in drunkennesse and gormandize; some are so furious as they care not who they reuile and rayle vppon; some are so couetous that they will beguile and deceiue euerye one they deale withall: other naturall men are more ciuill in shew, but no better in deed; some are in words as louing as *Jonathan*, but in heart as spightfull as *Abfalon*: some are in words as honest as *Susanna*, but in deede, though secretly, as vnchaste as *Dalya*: some haue

a new



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new faces, but olde hearts; a newe cloake but an olde coate: yea those that haue the best naturall giiftes, as witte, eloquence, knowledge of humaine sciences, and in some pointes doe seeme to shewe foorth speciall vertues; as it is sayde of *Socrates*, hee was so temperate, that hee would neuer eate but when hee was hungrie, and so patient that hee was neuer scene to be angrie.

*Scipio Africanus* is said to haue beene so pittypfull, that hee vsed his captiues as if they had beene his owne Souldyers. There are also great things spoken of the Iustice of *Aristides*, of the liberalitie of *Mesparia*, and of the chastitye of *Lucretia*.

But these, or whatsoeuer such things haue beene found in Heathens, they were nothing else but gilded sinnes, because they proceeded from fleshe, that is to say, from pryde, loue of praise, and such like corruptions of nature, and not from regeneration and the spirite of sanctification. Therefore saith our Sauour Christ, *That which is borne of the fische, is fleshe*: as if hee should saye, there is nothing but corruption in a naturall man, neyther in his thoughts, in his wordes, nor in his workes,

Mat. 6.1.



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if we could but see the heart and the cor-  
ners and courses of a naturall mans life, as  
it is indeede, it would seeme more odious  
vnto vs then any thing that euer we sawe,  
for all that is borne of the fleshe, is fleshe:  
and not onely all that is in a man when  
hee is borne is corrupt, but all that after-  
warde hee dooth thinke, speake or doe,  
according to his first birthe, that is, accor-  
ding to his naturall iudgement, naturall  
affection, and naturall conuersation. There-  
fore the Apostle speaking of the estate of  
all naturall men, saith; *There is none that*  
*dooth good, no not one.*

Rom. 3.

For which cause wee are commanded  
in the Scripture, to put off the corruptions  
of our nature. *Paul saith to the Ephe-  
sians; Put of the olde man which is corrupte,*  
*to purge them:* As the same Apostle saith  
to the *Corinthians, Purge the olde leuie of*  
*maliciousnesse and wickednesse.* To denye  
them, as our Saviour Christ sayth: *Hee*  
*that will be my Disciple, let him deny him-*  
*selfe, that is, his owne corrupt iudgement*  
*and affection, to cast them away:* as the  
author to the *Hebrews saith; Cast away*  
*the things that presse downe:* To mortifie  
them, as it is sayde to the *Colossians; Mor-*  
*tifie your earthly members, and names diuers*

Ephe. 4.

1. Cor. 5.

Mark. 8.

Heb. 12.

Col. 3.

periti



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particulars to abtaine from them: as *Pe- 1 Pet. 2*  
*ter* saith; *Abstaine from fleshlye lustes that*  
*fight againt the soule.* To haue no fellow-  
ship with them, as to the *Ephesians* *Paul* *Eph. 5.*  
saith; *Haue no fellowship with the unfruit-*  
*full worker of darkenesse, but reprove them*  
*rather.* To cleanse them, as the Holye  
Ghost saith by *James*; *Cleanse your hands* *Iam. 4.*  
*ye sinners, and purge your hearts yee waue-*  
*ring minded.*

There be some things in nature indeed  
that must not bee cast off, as the facul-  
ties of the soule and members of the bo-  
die, but whatsoeuer is corrupt in nature  
must bee layde aside: not iudgement, but  
the corruption of iudgement: not affec-  
tion, as some thinke all anger is sinne, but *Eph. 4. 26*  
the corruption of affection: So not the  
members of the bodye, as some haue ta-  
ken those wordes of our Sauour Christ;  
*If thine eye offend thee plucke it out, &c.* but *Mat. 5. 29*  
the corruption of those members, and so  
of all the rest.

And as the Scripture doth command vs to  
cast off the corruption of nature generally,  
so perticularly, & saith: Lie not, sweare not,  
steale not, commit not adultery, kill not,  
&c. Some will lay aside some sinnes in  
their manners, but not the loue of them in



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their mindes, as the *Pharises* were outwardly like painted Tombes, but inwardly full of rottenesse: some will leaue some little sinnes, but not great sinnes; as *Herod* that reformed many things, but would not put away his brother *Philips* wife: and some will leaue some great sinnes, but not little sinnes, they will not forswear, but they will sweare in their common talke, they will not rob openly, but they will deceiue secretly.

Mark. 6.

But all these are borne of the flesh, & not of the spirit: In the new history of Scotland there is mention made of a controuersie betweene Scotland and Ireland, for an Iland lying betweene them both, at length it was put to the determination of a wise Frenchman, whose order was that a snake should be put into the Iland aliue, and if it did still liue, the Iland should belong to Scotland, and if not, it should belong to Ireland, because it is said there are no snakes in Ireland; which is alleaged to this ende, to shew that if the venomous corruptions of our nature doe liue and thrive in men, they belong to the kingdome of Sathan: for that which is borne of the flesh, is flesh, and cannot enter into the kingdome of God. *And that which is borne of the spirit, is spirit,*  
That



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That is, he that is a spirituall man, is spiritu- 1. Cor. 2.  
ally minded, & walkes after the spirit: as he 25.  
that is borne of the flesh is carnally min- Rom. 8. 2  
ded, and walkes after the flesh, so he that is  
borne againe of the spirit is spiritually min-  
ded and manuered.

He meanes not that the substance of the  
spirite is infused into a regenerate man, as  
the familie doe dreame, but the qualities  
and guiftes of the spirite: neyther is it  
meant that a regenerate man that is borne  
of the spirite, is all spirite, as a naturall  
man is all flesh; for wee must not thinke  
any man can be perfect in this life. *Paul*  
saith of himselfe which is true, much more  
of others, That he was not come to per- Phi. 3. 12  
fection, but onely did strue vnto it: there-  
fore to the *Romans* hee complaines of his  
imperfections, which hee calles the lawe Rom. 7.  
of his members or remnants of the flesh,  
that still did rehell against the spirite: for  
although Saint *Iohn* sayth; *Hee that is* 1. Ioh. 3. 9  
*borne of God sinnes not*, yet the meaning  
is not, that hee sinnes not at all: for in  
the first Chapter hee saith; If wee say we  
haue no sinne, wee lye, and sinne in say-  
ing so.

But the meaning is as some take it, hee  
sinnes not as hee is borne of God, or so  
farre



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farre as he is regenerate , but as the most take it he sinnes not as he did before he was regenerate , willingly and notoriouslye, therfore when our Sauour saith, that which is borne of the spirit is spirit , the meaning is, he that is regenerate is a spirituall man, not the flesh, but the spirit, not the corruption of nature, but the sanctifying grace of God dooth rule and is predominate in him.

Therefore the sinnes of the children of God are called infirmities , because they proceede from corruption that is weakned and made infirme in them by grace ; and therfore the duties of the children of God are called good workes because they proceede from grace , but passing by our reason , our will , our affection , our tongues, handes, and other members , that are corrupt by nature , and but in part sanctified, they receiue some defilement : yet because the motion from whence they come, being the motion of Gods grace, the end whereto they tend being Gods glorye , and the ground whereon they stand beeing Gods worde is good , therefore they are called good workes, are accounted good, and accepted in the faith of Christ; who & whose workes were absolutely good, and therfore the workes of those that are regenerate and be-



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beleue in him, are accounted as his are, for this cause a regenerate man is called a spirituall man, taking his name of the more excellent part: as a man is called a melancholike man, not as if he had no fleane or choller in him; but because that humour beares the greatest sway in him: so a Christian is called a spirituall man, not as if there were no remnantes of flesh in him, but because the spirit beares the greatest swaye and ouer rules corruption in him: therefore we must put a difference betweene iustification & sanctification. The Papistes speake of such a sanctification as may iustifie a man before God, but iustification must be taught by faith from Christ Iesus, whose perfect iustice is imputed to those that beleue: our sanctification is alwayes in this life imperfect and mingled with some wantes: but yet so as regeneration makes a man exceedingly to differ from a naturall man: *he that is of the flesh* (saith the Apostle) *sauours the things of the flesh*; that is corruption affectes them, delightes them, &c. But hee that is of the spirite, that is as Christ saith: *Borne of the spirite, saours the things of the spirite*; a regenerate man in that he is borne of God, loues his heauenly father and delightes in him, but hee that is not

Gal. 3. 12  
Rom. 8. 5



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**Job 17.** not borne of God but is a naturall man,  
**10.** dooth not, beeing nothing of kin to him. A

**Rom. 7.** regenerate man delightes in the lawe of  
**21.** God, an vnregenerate man dooth not but

**Ioh. 1. 10** hateth the light; a regenerate man loues  
those that be regenerate, being the children  
of God and his Christian brothers and sis-  
**Psal. 16. 3** ters, a naturall man loues them not but ra-  
ther hates them, as *Iohn* shewes in his first  
Epistle.

A regenerate man doth see and feelee the  
remnants of corruption, and complaines  
**Rom. 7.** of it: the naturall man doth not, but iusti-  
**23.** fies himselfe as the *Pharisee* did. *Luk. 18. 11.*

**Rom. 7.** The regenerate man would not doe the e-  
**19.** uill that some time he dooth, and he would  
doe the good that he dooth not, and that  
good that he doth he would doe it better:  
the naturall man dooth the euill that hee  
would, hee dooth no good, nor hath no  
minde to it, neither dooth hee trueiy desire  
to be any better then he is.

**Rom. 8.** The regenerate man prayes and cries  
**20.** *Abba* father, & by the spirite groanes vnto  
God for fauour, for helpe against tempta-  
tion, for strength against sinne, for grace to  
thinke, speake and doe better; the naturall  
man spendes no praier about these things;  
if he do, it is but in few colde and fashiona-  
ble



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ble wordes without affection of heart: the regenerate man doth truely and earnestly strue against the corruption of nature, that yet remaines in him, & more and more ouercome it, as *Salomon* saith; In all labour there is profit, the naturall man doth not so hauing nothing in him but flesh. There is in a regenerate man as it were two men, as *Rebecca* had two nations in her wombe, so a Christian hath as it were two natures in his wombe, the members of the olde man and the new man, of the flesh and of the spirite, as *Paule* saith, *the flesh resistes the spirit, and the spirit resistes the flesh*: therefore saith *Peter*; *abstaine from fleshly lusts, that fight against the soule*; the struing against corruption is the greatest exercise of a Christian, outward troubles and enemies are nothing like it, when the flesh or corruption preuailes in the childe of God; thereof growes sorrow and grieve, as *Dauid* when hee had sinned saith, *I goe mourning all the day*, but when the spirit preuailes against the flesh thereof growes ioy and comfort.

But a naturall man further then the feare of mans law, or the shame of the worlde dooth enforce him, hath no sorrow for his sinnes, except some few examples, such as were *Esau* and *Iudas*, whome God dooth touch

Gal. 5.17

Gal. 5.17



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touch with hellish tormentes, that in them other great sinners might see as it were a toarch of hell fire burning before their eyes: and as a naturall man hath no sorrow for sin, further then feare of man or shame doth force him, so he hath no ioy in good things, further then pride or vainglory doth pricke him; so that to vse the common similitude of the scripture, as we may know a good tree from a bad tree, by the difference of their fruites, so we may know a spirituall man from a carnall man, by the difference of their mindes and manners. A regenerate man that is borne of the spirite, though he be not perfectly sanctified in this life, yet hee is wholly sanctified: for as there is a naturall birth of the whole man, so there is a spirituall birth of the whole man, that is, as all the partes both of his soule and bodie are vitiated and corrupted by the first birth, so all the partes of his soule and bodye, his iudgement, affection, his will, his conscience, his memory, his eyes, his tongue, handes, feete, &c. are sanctified by his second and new birth; and there is no part of a regenerate man so corrupt as it was before: I speake not of some extraordinarye fault, that some good man may fall into by  
strong



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strong temptation, which peradventure hee committed not, nor the like before his conversion, but I speake of that ordinarye estate that Gods children are brought vnto by regeneration.

Therefore we are in the Scripture not onely exhorted generally to put on the new man, to be renewed, to amend our liues, to be holy, as God is holy, but wee are exhorted to the perticuler vertues and partes of the new man, as to knowledge, loue, pacience, temperance, humility, and diuers other partes of sanctification: there is no naturall man but doth some thing that is good in it selfe, though it bee not so to him; but a regenerate man is good many wayes within and without, in wordes and in deedes.

Againe hee that is borne againe of the spirit, doth grow in grace and the giiftes of the spirite, that is, not onely to adde one grace to another, as *Peter saith: loyne to 2. Pet. 1. 9* your faith, vertue to vertue, patience to patience, temperance to temperance, &c. But euery grace and spirituall gift dooth grow greater & stronger, as the disciples saide to Chnst, Lord increase our faith, so we must saye, Lorde increase ours, and our loue,  
our



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our patience our zeale, &c. For as there is growing of the first birth from children to men, as growing in the corruption of the first birth, as the Apostle saith; *Evill men and decemers waxe worse and worse*, so there is a growing in the second and new birth from little to much.

The meanes hereof is the word of God, as Peter speakes, *as new borne babes desire the sincere milke of the word, that yee may grow thereby, and prayer*. As our Saviour said our heavenly father will giue the holy Ghost, that is, the giufies of the holy Ghost to those that aske him.

Now seeing it is so necessary that a man should bee borne againe, without the which he cannot enter into the kingdom of heauen: let euery man and woman examine themselves whether he can finde a new creature in him or no, which he shall know by the former properties of a regenerate man; let him examine whether he haue a new minde and new manners in generall, then let him examine the particulars first.

1 If he loues God with the affection of a childe to his father.

2 If he loues the children of God with the affection of a brother or sister,



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3 If he delightes in the lawe of God, because of the excellent wisdom, holinesse and righteousness that is in vs.

4 If hee sees his owne corruption of nature, and condemnes it, and himselfe for it.

5 If in his affection hee would not doe that which is euill and contrary to the law, but would doe that which is good and agreeable to the law.

6 If he praies to God with an vnfaigned hart, not only for pardon of sinne, but for power against sinne.

7 If he doe truely and earnestly strue against sinne; and for vertue, not only without but within himselfe.

8 If he hath remorse and sorrowe for sinne, though they be little in comparison, and secret, that the world knowes not, and ioy in goodnesse.

9 If he desire and vse the meanes of the word of God, that may make him growe in the new birthe and become better.

If a man finde these things in himselfe, he is regenerate and borne againe; if not, he is not borne of the spirit, but is in his naturall estate.

What must such a man as findes not  
F these



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*Iam. 4. 6.*

these things do, conclude he is a reprobate  
no, but feare it, & know that *James* speaks  
that the Scripture offers more grace; there-  
fore heare the word which is the immortall  
feede of our new birthe, while it is called  
to daye, and among other things, heere  
that Saint *James* saith, cleanse your hands  
ye sinners, and purge you hartes yee wa-  
uering minded, let your laughter bee  
turned into mourning, and your ioy into  
heauynesse, neuer bee merry, neuer eat  
your meate pleasantly, neuer sleepe qui-  
etly, but tremble and quake continually,  
heare, reade, aske questions, and praye di-  
ligentlye, till God hath begunne a true  
worke of grace in you, for that which  
is borne of the fleshe, is fleshe and can-  
not enter into the kingdome of hea-  
uen; but that which is borne of the spirit  
is spirit and shall enter.

*Verse. 7. Maruell not that I said vnto thee, yee must  
be borne againe.*

*Psalm. 8.* Our Sauour Christ forbiddes him not  
simplye to maruell at this, for if *Dauid*  
wondred to beholde the naturall crea-  
tures of God; how much more wonder-  
full are those things that bee supernaturall,  
*Dauid* speaking of his creation, saith, I  
am fearefully and wonderfully made, much  
more



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more wonderfull is it to be created and made a new : it is a greater matter to regenerate a man, then it was to create the worlde ; for at the first God created all things with a worde , but to recreate a man there must be wordes and deedes to, Christ must be borne for vs that wee might bee borne againe in him, Christ must dye for vs, that our olde man might bee slaine, and must be quickned and rise againe for vs, that a new creature might bee reuiued and restored in vs : therefore regeneration is a thing to bee maruelled at, as manye other of the great and excellent workes of God bee ; but when Christ biddes *Nichodemus* not maruell, hee meanes such a marueling as fighteth against faith, and causes a man to reiect a thing as fabulous, because hee cannot conceiue it ; but to wonder at Gods grace and power in the regenerate, and to submit our selues and our senses to the word and worke of God, therein is a commendable thing.

But marke wee that *Nichodemus* not being regenerate himselfe, regeneration was a riddle to him, as the Papistes and those that haue not true faith themselues thinke that none can bee



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assured of their saluation, whereby wee  
may see how true that saying of the A.  
1. Tim. 3. possible is : *That Godlynesse is a Mis-*  
*tery.*

Furthermore, note that our Sauour  
Christ saith not, we must be borne againe;  
but yee, because hee would exclude him-  
selfe, for his first birth was vnconrupt, hee  
was conceiued by the holye Ghost and  
borne of a Virgin without sinne, and  
therefore neede not be borne againe: but  
all other men beeing corrupt by their  
first birthe must be borne againe; yea e-  
uen the *Pharises* who thought themselues  
excellent in comparison of others: there-  
fore hee saith to *Nichodemus* that was a  
*Pharise*, yee must bee borne againe, as  
hee saith in *Matthew*: *Except your righte-*  
Mat. 3. 20 *ousnesse exceede the rightousnesse of the*  
*Scribes and Pharises, yee cannot enter into the*  
*kingdome of God.*

Verse. 8 *The winde bloweth where it listeth, &c.*  
By this similitude he would reprove the  
follie of *Nichodemus*, that did followe  
onely his reasonable iudgement and na-  
turall conceite in this worke of regene-  
ration; this is supernaturall, as *Paule* by  
a similitude taken from the Corne, re-  
prooued the folly of the *Corinthians*, that  
fol-



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followed reason in the article of the resur- 1. Cor. 15  
rection : It is as if our Sauour Christ 36.  
should saye, wee would knowe there is  
winde, that God hath created for ma-  
ny purposes, we heare it, wee feele it,  
and see the effectes of it; but we cannot  
tell where it riseth, nor where it setteth:  
so wee may perceiue the working of the  
spirite in others, and feele it in our  
selues, changing our iudgementes, our  
affection, and conuersations: as how e-  
uidently was the power of the spirite to  
be perceiued in *Paule*, who of a persecu-  
ter became a Preacher: in *Zichens* who  
of an oppresser became a distributor: in  
*Abraham* who of an Idolater became  
a true worshipper: and in *Marie Mag-  
dalen* who of an adulterer became a chaste  
liuer, and least any should say these were  
choice persons, our Sauour Christ saith  
heere: *So is euery one that is borne of the  
spirite.*

The sound of the winde is heard of  
manye, and the force of it is seene in  
carrying the Cloudes, in moouing the  
Waters, in dryuing the shippes, in sha-  
king the trees; but in how few is the  
force of Gods spirite seene to mooue and  
carrye men to spirituall duties, to zeale,



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loue, liberality, iustice, mercye, &c. The blasts and force of the flesh are heard and scene in Towne and country, in swearing, rayling, lying, adultery, drunkenesse, &c. But the blasts of the spirit not so common, if I should also follow the other similitude, so is euery one that is borne of the spirit, there is good instruction in it, what sorrow hath a woman in bearing of children, what faintings, what gripings and throwes, as if she should be torne in peeces, and all to bring forth a childe, yea some are content to be ript, that by their owne death they may procure the childes life: but how little paines doe men take to bee borne againe, to cast away the workes of the flesh, and to bring forth the fruites of the spirit, which will not be done with ease, but with wrastring with Sathan, resisting of sinne, and denying our selues.

Verse 9

*Nichodemus answered and saide, how can these things be?*

A man would thinke that by this time we should haue hard a new borne babe cry, but he still reasons carnally, where is the goodnesse of nature to goodnesse, that the Papistes boast of, when this man that had nature helped by learning, and manye meanes, yet was altogether vnapt, so  
much



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much as to conceiue of spirytuall good things.

Those that thinke themselves wise enough to conceiue any thing ; yea any point of religion , are controuled by this mans example , where wee may see how hard a thing it is to worke regeneration in a man , when it is so hard to make men conceiue it.

Reason with many men about the points of religion , as faith , repentance , and the like , you shall finde such vnfauoric carnall and caueling speeches , as it would make a spirituall man to wonder they shoulde bee so ignorant and sencelesse.

But by this man wee see though doctrine bee deliuered plainely , though it bee deliuered diuersely , though it be laide forth generallye , and perticulerlye , though it bee shewed by similitudes , and borrowed speeches , yet men cannot perceiue and vnderstand it , except God giue them grace : therefore *Dauid* prayeth to the Lorde thus ; Open mine eyes that I may see the wonders of thy lawe , but *Nichodemus* his eyes were still shutte vp , and therefore saith ; *How can these things be ?*

Phil. 119



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Because he could not conceiue them, by reason he thought they could not be: but there bee many things done that wee cannot perceiue how they bee done. An Adamant stone drawes Yron to it, though we cannot perceiue how it dooth it: a Diamond stone will write vpon Glasse, though wee cannot perceiue how: wee see the shadow of a Dyall is gone, but we cannot perceiue how it is gone: to a childe in a short time is growne, but we cannot perceiue how it growes. Now if our reason be confounded in so many earthly things, how much more in this heauenly worke of regeneration.

Verse. 10 *Iesus answered, Art thou a teacher in Israel and knowest not these things.*

Seeing he lost his speech on him, he falls to rebuking of him, as if hee should say, takest thou vpon thee to teach and guide other, and art ignorant thy selfe and knowest not the principles, that are as it were the A. B. C. to religion: they had read the Scripture, that said; *Circumcise the foreskin of your heartes, turne to God, repent, &c.* but they vnderstood it not, for if they had, they should haue seene it all one with this that Christ saith: *Yee must be borne againe*, but *Nichodemus* knew not these things. I doubt



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doubt there be many men, yea some ministers at this day which yet is more strange, that can but onely reade the Scripture, and repeat the letter, but in the spirituall sense are as ignorant as *Nichodemus*, to whome this reproofe doth no lesse, but much more iustly belong. Our Sauour Christ hath v-sed doctrine and confutation before, and now he vseth reprehension, but if the two former would haue serued, he would haue spared the third; so after men haue beene taught & conuincd, if they will not learne and practise, they must be reprooued, and so much the more earnestly as their faults are more vnworthy; as Christ saith here to *Nichodemus*; Art thou a teacher in Israel, the choise people in the world, and art ignorant of the chiefe point of religion.

As if it should be said to a maister, art thou a iudge or iustice and dealest vniustly to a rich man: art thou wealthy and liuest niggardly to a Christian: profeslest thou trueth and speakest and dealest falsly: and this is as necessary a part of the ministry as any other, it as the purging part of a medicine, that setteth all the rest of working, for *Nichodemus* goeth away and is sharpened by this, and by this makes vse of the rest; for we heare no more of him till *Iohn* saith,



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faith afterwarde hee was a Disciple of Christ indeede, and though nowe hee came to Christ secretly, yet afterward he professed Christ boldelye, and ioyned with *Ioseph of Aramathia* to burie him honourable.

Let Ministers learne by our Saviour Christes example, to vse all meanes, doctrine, confutation and reprehension, euen to great men when neede require, they perish else: and learne by *Nichodemus*, his example, to make vse of these things though it bee long first, by doctrine to reforme our ignorance, by confutation to reforme our errors, and by reprehension to reforme our sinnes and amend our liues.

Afterwarde the spiite of God in his good time did blowe vpon *Nichodemus*, and by the grace thereof he was made capable of those things which he could not perceiue when hee was a naturall man: Therefore let vs learne once more, and once for euer, that though the Minister vses neuer so great wisdom, neuer so great zeale, neuer so great faithfulness, constancie and patience in teaching and admonishing of men, yet without Gods blessing and grace all shall be in vaine vnto them:



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them : and let vs knowe it is wante of grace , that men continue ignorant after so much teaching ; it is wante of grace that men are frowarde and spurne against iust reprehension.

And to conclude , let vs knowe that those onely who conforme themselves in iudgement, affection and conuersation to the word of God,  
are gracious  
men.





## The little flocke of Christ.

MARK, 4.

3. Hearken, beholde there went out a sower to sowe.
4. And as he sowed, some fell by the way side, and the fowles of the heauen came and deuoured it vp.
5. And some fell on stonie ground, where it had not much earth, and by and by sprung vp because it had not depth of earth.
6. But assoone as the sunne was vp it caught heate, and because it had not roote it withered away.
7. And some fell among thornes, and the thornes grew vp and choaked it, that it gaue no fruite.
8. Some againe fell in good ground, and did yeeld fruite, some thirtie fould, some sixtie fould, and some an hundred fould.
9. Then he said vnto them, he that hath an eare to heare, let him heare.

Our



The little flock of Christ.



Our Sauiour Christ being sent to preache glad tidings of mercie, fauour and saluation, to poore and penitent sinners, many came to heare him, and at this time the number of hearers being great, he left the house where he was, and went into a larger roome by the Sea side, and went into a ship, that was instead of a Pulpit, which being remooued a little from the land, that he might be free from crowding and interruption, he sate downe and taught the people. This place of scripture I haue chosen, as I promised in the beginning, to shew howe small a number in comparison, are partakers of the misterie of godlinesse.

These wordes doe containe a Parable, wherein our Sauiour Christ, as is vsuall in Parables, dooth by similitudes and familier examples borrowed from earthly things, set foorth heauenly things. Salomon calles Parables, darke sayings; and so they are if they bee not expounded: as this Parable were darke, if the explanation that Christ makes of it afterwarde were not added.

This



*The little flocke of Christ.*

This is called the Parable of the sower, and contains certaine borrowed speeches taken from husbandrie, and such things as concernes the body; whereby is set foorth such things as concerne the soule.

When Christ had propounded this Parable, the Disciples did aske him the meaning of it, as wee may see in verse 10. and in the 14. verse hee comes to expound it to them.

1. Cor. 3. 9. To the sower he compares the Minister, who is by *Paul* called Gods labourer: to the seed he compares the worde, in the 14. verse, which *Peter* calles immortall seede of our new birth: to the ground he compares the heartes of men, which *Paul* calls Gods husbandrie: and *Ierem.* 4. 4. calles them fallowe ground that had neede bee plowed vp: to the fruite he compares the duties of holinesse and righteousnes, which the word requires and workes in men.
- Rom. 6.

The drift of the Parable is, to shewe though many doe heare, yet the worde takes no effect, nor brings foorth no fruite in the most, because of their vnfitnesse for it; some giue the worde no entertainment at all, but it goeth in at one eare and out at the other.

Some receiues it, but so shallowly that it vanishes



*The little flocke of Christ.*

vanishes againe quickly : some doe more deeply consider of it. But there be other things that spread further and thrive better, which choake the worde so that it comes to nothing, onely there bee a fewe of manie, that doe heare the worde, conceiue it, retaine it, and bring forth the fruite of it.

But before we come to the perticulers of the parable, let vs marke generally, that the Minister who is called Gods labourer, must sowe the seede of the worde, that is, he must preach the Gospell, or else he hath the name of a sower in vaine. This our \*Saviour Christ commaunds his Disciples, saying; *Goe to all nations and preach :* and Mat. 28. Paul commaundes *Timothie* and others to preach in season and out of season, 2.Tim.4. and sayth of himselfe; *Woe vnto mee if I* 1.Cor.9. *preach not the Gospell.*

The reason is that *Salomon* speaks, *Where Prophesying or Preaching sayles, the people perish.* And that the Lorde speaks to *Ezechiel*; *If thou tell not the people of their sinnes, they shall dye in their sinnes, but their blood I will require at thy hand.* Prou.29. Eze.33.

Secondly let vs marke, that as the Minister must preach, so the people must heare; for it is a necessarye consequent from



*The little flock of Christ.*

from the preaching of the Minister, to the hearing of the people ; therefore it is a great and common accusation in the scripture against the people , that God sent his Prophets early and they would not heare.

It is in the end of this Parable, and often in other places said ; *Hee that hath an eare, let him heare* : and he that will not, is compared to the deafe Adder that stoppes his eares, and will not heare the voyce of the charmer , charme hee neuer so wisely . As there can bee no fruite looked for when seede is not sowne , so there can bee no goodnesse in them that doe not heare : for although all bee not good that doe heare, yet there bee none good but those that are to bee picked out among hearers , both which are shewed by the course of this parable.

Thirdly let vs make, it is not enough to heare, for in this Parable Christ shews manye doe so, and are neuer the better : but men and women must obey and practise that they heare : as *James* saith ; *Be doers of the word, and not hearers, onely deceiuing your owne selues.* For our Sauour saith ; *They are blessed that heare the worde of God and keepe it* : And the Apostle to the *Hebrews* saith ; *Those that doe not are cursed.* Now because  
the

*Iam. 2.*

*Luk. 12.*

*Heb. 6.*



*The little flocke of Christ.*

the most hearers do not practise the word, our Sauour Christ in this Parable shewes where the fault is : not in the sower or minister, hee is one to all ; nor in the seede or worde of God, that is one in all ; but in the ground, that is the peoples hearts, they are not one but diuers ; some are hard harted, some are fickle minded, some are couetouslie and carnally affected, fewe are carefully and conscionable disposed, to the loue, reuerence and obedience of that they heare.

Now we come to the parts of the parable.

*Some fell by the highway.* Our Sauour Christ saith ; When the sower sowes his seed, some falls by the highway side in the filding countries, the highway for travellers to walke and ride in lyes hard by their corne grounds and headlands, vppon the which when the husbandman sowes his seed, some of the corne doth sprinckle and fall, but the ground whereon it falls is hard trampled and vnfit, therefore the seed cannot enter, but lyeth aloft, and the fowles that followe the sower pick it vp : so saith our Sauour Christ ; some mens hearts are like to this kinde of ground, they are harde earth, the custome of sinning & trampling of sathan, and vnfit to receiue instruction.

Verse. 4.

Verse. 15.



*The little flocke of Christ.*

- Luk. 8.** In *Luke* it is said; *These men understan-  
d not the word*: the reason is, the deuill comes &  
takes it away, as the fowles doe picke vp  
the seede: this is that *Paul* saith of such  
**2. Cor. 4.** men; *The God of this worlde hath blinded  
their eyes, that the light of the Gospell should  
not shine vnto them*. These be such men as  
**Esa. 18.** *Esay* speakes of, that must haue precept  
vpon precept, line vpon line, here a little  
and there a little, and yet are neuer the wi-  
ser, they grow no better in their iudgment  
nor in their affection; they sit at the Sermon  
like blocks, & haue neither discerning nor  
estimation of heauenly things, neither the  
law humbles them, nor the Gospell com-  
forts them: these be such men as the Apo-  
**Heb. 5.** *stle* speakes of; *You that for your tyme ought  
to haue bin teachers, haue need to be taught the  
first principles of the word of God.*

**1. am. 2.** Of this sort of men we haue many, which  
*James* calles *forgetfull hearers*, who though  
they can marke a tale of *Robin-hood*, as we  
say, though they can repeat a story or olde  
wiues fable, yet they cannot rehearse any  
profitable point of the Sermon, but are like  
those that goe to a faire or market, neither  
to buy nor sell, but to see & be scene: such  
be these church Papists, that come to spare  
their 20. pound a month, & ciuill men that  
come



*The little flocke, of Christ.*

come to spare their 12. pence a Sunday, but not to seeke nor serue God, nor edifie themselves: the reason of their vnprofitable hearing is, because the deuill is present with them, either to rock them a sleep, that they might not heare at all, or to cast in by-thoughts of other matters to occupie their mindes, that though they heare a sound, they might vnderstand or beare away nothing, or if they doe marke any thing, it is some sentence of Fathers or Heathen writers, if there be any aleaged to garnish their talke withall, that they might be like Butter-flies, who fasten vpon the flowers only to paint their wings. Or if they marke any thing out of the word, the deuill causes the to put it of to others, & to thinke that it concerns not them: as some wil say such a one had a good lesson to day: but if they take any thing to be spoken to themselves, the deuill perswades them the preacher speakes of malice, and so reape no good by it, but rather hurt. *S. Luke* shewes the reason why the deuill seekes thus to take away the seed that is sowne in their hearts, least they should beleue and be saued. Therefore as *M. Gifford* saith vpon this Parable; When we goe to heare the worde, let vs thinke wee goe about a hard businesse, wee shall

*Luk. 8.*



*The little flocke of Christ.*

haue much a doe to keepe our eyes from sleeping, to keepe our thoughts from wandering, and our hearts from rebelling: and if we pray not to God, & strue not against the deuil, we shall either not heare though we come to heare, or else as the prouerbe is As good neuer a whit as neuer the better.

Vase 5.

*Some selen stone ground.* This ground is somewhat better thē the former, for though it be stone in the bottome, yet it hath some earth in the top, and the seede takes a little roote and springs vp sodainly, but the earth is so shallow, and the stones so many, that it cannot take any deepe roote, but when the heate comes it withers away. To this ground our Sauour Christ compares some men that are not so sencelesse as the former, but goe a degree further, they perceiue some beautie and excellencie in the Gospell, see'e some sweetnesse in it, as the Apostle saith in the *Hebrews*; *They haue a taste of the good worde of God.* Luke saith,

Heb. 6.

Luk. 8. 13

*These men receiue the seede with ioye, they will commend the Sermon and the Preacher, and shewe a greene blade of profession, and flourishing shewe of religion: and though they haue some ioye in the worde, yet it is not in the commandement, to knowe and doe their dutie, but onely in the*



*The little flocke of Christ.*

the promises of the Gospell, that sets forth the grace of God and saluation in Christ, as if it belonged to them; and therefore it is said, they beleeeue for a time, but their hearts be so hard that they cannot mourne for their sinnes and wants: and though the worde be the meanes to soften mens harts, yet it cannot mollifie them, but they remaine stonie. There is nothing so harde but by arte and workemanship may be softened, mettals are melted with the fire, Yron is made plyable with the hammer, a Diamond is broken with the bloud of a Goate, but some mens hearts are so hard, that neither the hammer of the worde, the fire of hell, nor the bloud of Christ can soften them: there is great complainte of the stone in the raines, but fewe complaine of the stone in the hearte, or of a stonie heart.

Christ saith, these men haue no roote Verse. 17  
in themselues, their religion stands in the Prince, in the Minister, in their bookes, in their wiues, in their friends, they haue no true vnderstanding, nor power of grace in themselues, that which is in them, it is in their tongues to speake a little, their hearts are so harde within, that the worde cannot take roote enough to endure the stormes



*The little flocke of Christ.*

and trials of heate and colde, that it might bring forth fruite.

*They continue but a time.* That is, their ioy they tooke in the word continues not, their fresh shew of religion continues not, as it is necessarie to imbrace the truth, so it is necessarie to continue in it, if we change, it cannot be for the better but for the worse; Christ saith; *If yee continue in my word yee are verily my disciples, if yee continue not ye are not my disciples in deed, but in shew.* Some continue too long in error and false religion, as the Turkes, Papists, Anabaptists and others, but that is not constancie but obstinacie: constancie is in the trueth, it is obstinacie that is in error. Salomon hath said; *Buy the truth, but sell it not:* therefore it is pittifull and fearefull, that some should let it goe when they haue it.

Apostacie is the most dangerous and vnrecoverable sinne that may be, so terribly described in the *Hebrews*; that it is vnpossible such a man should bee renewed by repentance: and *Iohn* saith; *The prayers of the Church cannot helpe him:* *Peter* saith, *It had beene better for him neuer to haue knowne the truth, then after he hath knowne it to turne from it:* Therefore that hee might make this sinne of Apostacie odious to all men, and



*The little flocke of Christ*

and Apostates odious to other men : hee compares them to the Sow that was washed and returnes to her wallowing in the mire , and to the Dogge that returnes and resumes his vomit. Those that haue beene Apostates , as *Iudas* and *Iulian* , are neuer named in the Church but with detestation, such a one is vnfit for the company of men, he must be giuen ouer to sathan. Therefore *Paul* calles the *Galathians* foolish *Galathians* , because they did not runne out their race. These stonie men though they be fresh at the first comming of the Gospell , they are nobody at the last , but are like to *Plinies* Lion, that at the first litter had five at a clap , after euery litter bated one , till at last shee had none at all . In worldlye matters mens after-wit is best, and shall it in matters of religion be worst at last.

Therefore let vs heare that waightie exhortation of the Apostle ; *Take heede* Heb.3: least at any time there bee in any of you an euill heart and unfaithfull to depart from the liuing God . And so much the rather let vs take heede of it , because our Sauour Christ saith here, there bee some men that receiue the worde with ioye, and yet continue but a time . *Luke* saith ; Beleeue for Luk.8.



*The little flocke of Christ.*

- a time, that is, professe the faith for a time, not that they had iustifying faith at all, for that cannot be lost, as *Iohn* saith: *Whosoever beleeue in Christ shall not perish, but haue eternal life;* And true faith saith the same Apostle
- Iohn. 3.** in his first Epistle *overcomes the world,* but the meaning is, these men do professe the faith as *Simon Magus* did, and seeme to themselves and others that they doe beleeue; but it is a fayned faith that is overcome of the world, not a iustifying faith, for the gates of hell shall not preuaile against that, much lesse the gates of the prison. It is not a true faith for that brings forth ripe fruite, as *Iames* speakes, but a counterfeit and dead faith without fruite; therefore it is saide they beleeue and continue but a time, that is a short time, for true faith also ceases in the life to come: therefore
- 1. Cor. 13.** *Peter* saith: *The godly receiue the ende of their faith, euen the saluation of their soules;* but these men beleeue but a shorte time, they giue ouer in this life, & neuer come to that excellent end, because they neuer had any true beginning. *When persecution ariseth because of the word:* Our Sauour Christ shews the reason why these men continue but a time, the chiefe reason is indeede because the word tooke no roote in them, they had



*The little flocke of Christ.*

had no sound faith, they wanted grace; but this is the sensible reason or occasion of their reuolting, they are afraide of affliction, and loue to sleepe in a whole skinne, such were the Israelites that would goe into the wildernesse to worships God, but when they were pinched a little, they became murmurers, such were the professors at *Rome* that *Paul* speaks of, *At my first answering saith he, all men forsooke me*: such were many in *King Edwards* time, which then had a blade of religion, but when *Queene Mary* came it withered away: and such are all those that be time-servers, of whom we may haue a great gesse now, but no certaine triall till persecution come, it is wofull to thinke how many we shall see then of this kinde of ground.

1. Cor. 10

2. Tim. 4.

Some doe continue till the gowte layes holde of them as *King Asa*: some till the worlde layes holde of them, as *Demas*: and some doe continue till persecution layes holde of them, as *Francis Spera*: some men are like the *Snaile* that put out a long paire of hornes, but if yee doe but touch them, in they goe: others will stand out some small matters, but the threatning of death is the death of their religion: but our Saviour *Christ* saith to the Church of *Smyna*;



*The little flocke of Christ.*

*Smirna;* continue faithfull to the death, and I will giue thee a crowne of life, our Saviour Christ hauing tould his Disciples of warres, of enemies, and dangers; saith: he  
**Mat. 24.** that continues to the end shalbe saued, and bids them not feare him that killes the body, for the feare of a thing is many times worse then the thing it selfe; for though persecutiō be threatned we know not what the intent of it is. We reade of *Domicianus* the Emperor of Rome who made a proclamation, that all those that would not worship an image should be banished, wherevpon many of his subiects, because they would keepe good consciences fled, the rest yeelded & became idolaters. Then the Emperor called againe those that fled, and placed them next vnto him, and those that worshipped the image he banished from him, saying, they that wil not be faithfull to God, will not be faithfull to me. But if there should be a ful purpose of the maicstrate to shed the blood of the Saints, they cannot doe it except & vntil God will suffer them, for Christ saith: *A haire of your head shall not perish without your fathers providence*; he can change the kings hart, it may bee we shall suffer but a few lewd words, as they caled the christians in queene *Maries* daies,  
holy



*The little flocke of Christ.*

holy knaues, holy whores, but remember the seruant is not better then his maister, it may be a little imprisonment; yet he can giue vs fauour in the eyes of the keeper of the prison as he did *Ioseph*, he can open the prison dores, and loose our fetters, as he did *Peter*: and if God giue liberty to the persecuters, yet they can but kill the body: and if Gods will be we should die, why should wee haue a will to liue, if *Philemon* did owe to *Poul* not onely that which hee had, but himselfe? how much more doe wee owe our selues to God? as one saith: *If God had but giuen mee my life? owe it him againe*, but seeing he hath giuen for mee the life of his sonne, what am I to that gift; in the 11. to the *Heb.* we reade of many Martirs that were diuersely persecuted and would not bee deliuered, it is reported of a French Martir, who being offered this fauour to bee spared of his chaines and fetters, as hee went to execution, answered no; but the more contemptible his death was, the more honourable. Remember whatsoeuer we suffer for Christ, he suffered more for vs: shall a fire of stickes that lastes but an houre daunt a Christian man, that so many women, yea so many children haue indured, can-



*The little flocke of Christ.*

Mat. 5.

cannot he that caused the fire that it should  
not touch the three children make it burne  
thee quicklve, cannot hee that caused the  
Lions that they should not touch *Dauid*,  
cause them to crush thee softly; let vs re-  
member that the honour of Martyrs hath  
alwayes bin great in the Church, and their  
reward is great in heauen: therefore saith  
wise *Salomon*, *buy the truth but sell it not, nor*  
*not for thy life*: and on contrarywise let vs  
consider what an vnwise thing it is to deny  
the truth, for the company of friendes to  
loose the familiarity of God and his An-  
gels, for hope of preferment to loose the  
inheritance of heauen, for feare of paine to  
throw our selues into the torments of hell,  
for regarde of the body to cast awaye the  
soule; besides that it may be a man that so  
saueth his life shall loose it within a weeke  
after, by some disease or mischance, yet if  
he should liue twenty yeares he shall finde  
his life worse then death, for better is  
happy death then an vnhappy life, for the  
torment of conscience that will follow the  
denying of the truth, is worse then perse-  
cution: as yee may see in *Dauid* who found  
the torment of his sinne of adultery, from  
which there was no escape; a heauier thing  
to beare then all the persecutions of *Saule*:  
how



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how much more heauy thinke we, will be the occasion of the shame of Apostacie, as yee may see in *Francis Spera* who beeing a professor of religion, for feare of persecution fell to imbrace Popery, then he cryed out of himselfe that he was a reprobate, and wished that he might be ten thousand yeares in hell fire, so that at length hee might be deliuered.

Seeing it is so, let vs pray to God to soften our hartes that the worde may take deepe roote in vs, that as we know & profess it, so we may beleue and bring forth fruite of it; for those that doe not beleue and practise it, will not dye for it; those that will doe nothing for it, will suffer nothing for it, and let vs pray to God that we may cleaue vnto it, not for a time, but alwayes; for our reward shall not be a reward of dayes and yeares, but for euer,

*Also they that receiue the seede among* Verse. 18.  
*thornes.*

There is a third sort of ground that were fitter to beare fruit then the two former, but that there are thornes, bryers, and weedes in it vn pulled vp, that springes higher, branches further, and spreads wider then the Come, and choake the seede that it cannot beare fruite, to this kinde of ground, our  
Sai-



*The little flocke of Christ.*

Sauour Christ compares those men that haue wit, reason and capacity enough, and might become good men, and doe good duties, but other things which hee calleth thornes, takes vp the roome in their hearts that they cannot. Our Sauour Christ sheweth also what these thornes be that choake the word, that is to say, the cares of the world, deceitfulnesse of riches, *Luke* addeth voluptuousnesse: in a word hee meaneth by thornes, the corrupt lusts of mens nature, that doe carry them so egerly after the profits & pleasures of the world, that they neglect the duties of godlines that are prescribed in the word. By cares of the world, our Sauour Christ doth not meane moderate care, for that the word doth command, and may stand well with religion. *Salomon* prooues carelesnesse, and telles vs that the little Emitt that wantes reason dooth provide in Summer for winter: much more should a man that hath reason, and most of all a man that hath religion, as *Paul* saith, *1. Tim. 5.* He that provides not for his house and familye hath denied the faith, and is worse then an infidell.

But by cares of the worlde, heere our Sauour Christ meaneth, immoderate and excessiue cares that the worlde forbids, and

*Pro. 6.*

*1. Tim. 5.*



*The little flocke of Christ.*

is contrarye to religion that dooth so take vp the roome in a mans heart, that it hinders the groweth of the word, and keepe a man from the duties commanded in the same. And by this we may see how to discerne of care, if it be such as doth not hinder vs, but further vs in the duties of godlinesse, it is good; but if it grow to that measure, that it keepes vs from those duties that wee owe to God and to men, it is naught: which our Sauour Christ reprooues; Why care yee for meate saith he, Ma. 6. and for rayment that is beyond measure, as appeares, by setting downe the practise of the Gentiles, and by shewing that it hinders a man from seeking the kingdome of God and his righteousnesse: To preuent this care, *Peter* saith: Cast your care vppon God, for hee careth for you.

Ritches is another thorne, that dooth choake the word in this sort of men, not that wee should thinke all rich men bee vnfruitfull professors, for wee reade of *Iob*, *Abraham*, *Cornelius* and others, who were full of grace and goodnesse, therefore hee dooth not say simply ritches, but the deceitfulnesse of riches dooth choake the worde, not that ritches doe deceiue all men



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men, but these kinde of men, or rather deceiue themselves in the conceit of riches, for riches are dead things without reason, how then should they deceiue living and reasonable men, if their own wrong iudgement and affection did not deceiue them:

1 but they thinke happinesse standes in being rich, as appeare by the saying of many, when they speake of a rich man they saye he is happy, but they are deceiued, how can they make a man happye when they cannot free a man from troubles, but rather bring many troubles with them, when as they cannot content a man: but men hauing aboundance doe still desire more, when they will leaue a man, and he them. Salomon in the booke of Ecclesiastes, dooth shew plentifully, there is no felicity but vanity in these things: they thinke that riches are the best things especially that hee can haue in this life, but they are deceiued, a good name is better, as Salomon saith in the Prouerbes: *A good name is better then siluer and golde; wise dome is better, as also Salomon saith, blessed is the man that findeth wisdom, the marchandise thereof is better then the marchandise of siluer, and the gaine thereof is more worth then golde.* Godlinesse is better

Pro. 3.

1. Tim. 6: as Paul saith to Timothie: Godlinesse is the  
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*The little flocke of Christ.*

great gaine, they thinke riches will serue their turne at all needes, but they are deceiued, for *Dauid* saith: *Riches auayles not in Psal.* the day of vengeance; They thinke they can leaue them to who they list, but they know<sup>4</sup> not whether they shall leaue them to a wise man or a foole, saith *Salomon*: *Their Eccle.* life may be taken away this night; as it is said of the rich man in the Gospell, that made his barne bigger, and said he had foode laid vp for many yeares, then whose shall these things be, saith our Sauour Christ: Thus mē being deceiued with riches they choake the word, and keepe them from their duties, this also may teach a man when hee hath a right estimation and vse of riches, when they further him in religion and practise of duties, and when eyther by the getting our keeping of them hee is hindered in his dutye, they haue deceaued him.

Voluptuousnesse or liuing voluptuously, as *Luke* saith, is another thorne that hinders *Luke. 8.* the groweth of the word in mens hartes by voluptuousnesse, is not ment the immoderate vse of the lawfull pleasures and delights of this life, as the *Stoike* Philosopher condemned all pleasure but the sinfull and vlawfull pleasures of the world, and the

H

im.



*The little flocke of Christ.*

immoderate and carnall vse of those that be in themselves lawfull, whereby men are hindred from their duties. Some thinke they cannot bee choaked with riches for they haue them not, but poore men may be choaked with immoderate cares: some thinke they cannot be choaked with cares, for they let the world go which way it wil, but they may be choaked with voluptuousnes; some thinke they cannot be choaked with voluptuous liuing, for they fare hardly, go homely, and toyle continually; but they may be choaked with riches: some are choaked with one of these, some with another of them, & some with all of them, Our Sauour Christ compares these things to thornes, because they choake or hinder the groweth of the seed of the word, that it cannot bring forth the fruite of piety, of hospitality, of equity, of mercie, of chastity, of sobriety and such like, as otherwise it would do: When *Iohn Baptist* preached repentance to *Herode*, he was choaked with voluptuousnesse and loue of a harlot, that hee could not bring forth the fruite of it. When *Dimes* should haue releued *Lazarus* hee was choaked with riches and voluptuous liuing, that he could not bring forth the fruite of mercy. When the Iewes by the Gospell were called

Mar. 6.

Luk. 16.



*The little flocke of Christ.*

called to the marriage of the kings sonne, Mat. 22.  
they were choaked with the cares of the  
worlde, farmes, oxen, &c. that they could  
not come. When the word calles on men  
to keepe the Saboth, they are choaked  
with these things, they haue journeyes to  
goe, and other things in their head that car-  
ries them from obedience. When men are  
taught by the word to pay their debtes to  
pay their tithes, to make restitution of their  
wrongs, the world choakes them that they  
neuer bring forth these frutes. Many men  
know such and such duties are to be done,  
and they will purpose to do them, but such  
a building, such a purchase, marriage of  
such a daughter, hinders and choakes them  
so as they neuer come at them: but one  
saith; Hell is full of purposes, but heauen of  
performances, such men pretend to wor-  
ship God in hearing the worde, but they  
worship their belly, their mony, as *Paul* calls  
cōuetous men idolaters, and also of volup-  
tuous men, hee saith to the *Philippians*. 3.  
Their God is their belly. Many men would  
faine goe to heauen, but they are so tyed  
to the worlde, that they cannot walke  
in the waye to it: many men will be re-  
ligious, but they will practise it no fur-  
ther then may stand with their profites,

*Ephe. 5.*



*The little flocke of Christ.*

and pleasures, if the minister crosse those affections in them, they will crosse him if they can, and seeke rather to condemne his sayings, then their owne doings: yet men will colour their couetousnesse with religion, and say they must prouide for their family: if they in following the world did obey the word, they would seeke and doe such things as might set forth Gods glory, as well as their owne glory, they would seeke to further Gods house aswell as their owne house, which the word commandes, also in following voluptuousnesse men excuse it, by this we cannot bee Angels: but the word teaches we must be Saints and do nothing contrary to holinesse, therefore we must heare the counsell of *Ieremie*: *Plow vp your fallow ground and sowe not among thornes*, that is, plucke vp these cares, couetous, carnall and voluptuous affections, that doe choake the seede of the worde in vs, the word should grow in our hartes alone, but especially we must not suffer it to be ouergrone. They may be calde thornes because they will pricke men, for how egerly soeuer men follow the world, yet when they die and consider how they haue gotten their riches, and how little good they haue done with them, they wil pricke their hart

*Ier. 4.*



*The little flocke of Christ.*

hart and the softest and sinfullest pleasure that men haue followed, when they die wilbe as the sharpest thornes, therfore those that liue carnally and couetously, cannot but die sorrowfully.

Marke, the seede that is sowne in all these three sortes of ground doe perish, but not in all by the same meanes, but in some by one meanes, and some by another, the diuell, the world, and the flesh, be the three great enemies that keepe many men from their duties, and so from their happynesse, those that follow the diuell, those that follow the world, and those that follow the flesh, are all naughty men, they are none good but those that follow the worde, and that doe resist the diuell, ouercome the world, and mortifie the flesh; all the three sortes of men spoken of heretofore in this parable are hipocrites, that onely haue a shew of religiō, the second more then the first, & the third more then the second and no substance, none are true christiāns but the fourth sort of men that follow in this parable, who are compared to good ground.

*Some sell in good ground.* This is the last sort of ground that is fit indeed for the seed, because, it is not hard but soft, not stony but mouldry, it is not forlorne and grone with



*The little flocke of Christ.*

thornes, but fallowed & hath those things plowed and plucked vp: this is called good ground and brings forth fruite, some more some lesse, according to the degrees of the goodnesse of it. This our Sauour Christ expoundes in *verse. 20.* there bee some mens harts like this good ground, they are not like the other three: the high way men are hard, they vnderstand not the word, but these vnderstand it, as *Matthew* sheweth, these are neither like the stony ground, they continue not but are ripped and blasted with the heate of aslusion, but these indure those things with patience and abide all weathers, neither are they like the thorny ground, for they are choaked with cares, riches and pleasures of the world, but these ouercome and ouergrow those things, and bring forth much fruite. But marke, *Luke* saith: *these men haue an honest hart*, God requires not the care onely to heare, but the hart to vnderstand, to beleue, and loue that they heare. And marke that hee saith, *They bring forth fruite*, so that God requires the hand and the body to practise that we heare, as well as the care to heare & the hart to vnderstand, some thinke if they heare it is enough, but all the three former badde men do that: some thinke if they heare and

attaine

Mat. 13.  
23.

Luk. 8.



*The little flocke of Christ.*

attaine to a little knowledge it is enough, but two of the former sorts of ground that are naught come so far, but those only are good men that heare the worde with their eares, vnderstand it with their hart, & practise it with their hands, as our sauiour Christ saith in another place: *Blessed are they that heare the word of God and keepe it;* they be no good subiects that heare the princes lawes & obay the not, they be no good seruants, that heare their maisters comandements & do them not, so they are no good Christians, that heare the worde of God and keepe it not: therefore heare it is said they be good men that bring forth good fruit: if any will aske what fruite, the answer is: all such good things as the worde of God dooth require of men, which are generallye set downe by *Paul to Titus*, Titus. 2. the grace of God, or worde of his grace, hath appeared, and teacheth vs to denye vngodlynesse and worldly lustes, and to liue godlye, iustlie, and soberlye, in this present worlde.

The perticuler fruites are set downe by *Peter*, to be faith, patience, temperance, 1. Pet. 2. brotherly kindenesse, &c. And by *John* in his first Epistle, loue and liberallity: and by *Paul Rom. 12*, and many other places.



*The little flocke of Christ.*

For as good men must bring forth  
fruite, so not strange fruite, but such as  
spring from the seede of the word of God,  
that is sowne in their hearts. The Papists  
will build Abbies, giue money to main-  
taine Tapers, weare hayre cloath, goe of  
pilgrimage, and seeme to be very deuoute  
and religious, but these bee such things as  
spring from their owne inuention, and  
not from the word of God. Hipocrites also  
in the Church, will seeme to bring forth  
fruite, but it is eyther in doing such things  
which the worde commands not, or in do-  
ing them otherwise then the worde com-  
mands them: they will come to church on  
the Lordes day, because the Prince com-  
mands it, not because the word requires it,  
they will giue something weekeiy to the  
poore keepe hospitalitie at Christmas, be-  
cause shame, ciuilitie and others companie  
in it mooues them, and not because religi-  
on mooues them in their best actions: they  
want faith in God, loue to men, and humi-  
litie in themselves, that should giue a taste  
to their fruites, and without which they  
are vnfaerie to God. Trees that are trans-  
planted from hotte countries may beare  
fruite here, but not kindly nor timely, be-  
cause they are not in their naturall soyle;  
so



*The little flocke of Christ.*

so of all that heares the word, there neuer growes good fruite in any, but those that haue honest and good harts.

So that those that bring forth bad fruite as it were wilde grapes, those that bring forth no good fruite, and those that bring forth fruite that seemes to bee good, and yet with bad mindes are all naughty men, onely those are good men that bring forth good fruite indeede with honest and good harts, the want of obseruing this difference hath moued some to thinke theselues good Christians when they haue bin hipocrites, these men are called good ground, not that they be so of themselues, or as if the word did finde them good, but because they bee by the word and grace of God framed to goodnesse and made good when the other three sortes of men, not withstanding all meanes doe remaine naught.

The worde beeing a sharpe two edged sword, dooth wound theould man in them, & kill the corrupt affections of their natures, as dulnes, fearefulness, couetousnes, voluptuousnesse, that liue and raigne in the other, and dooth quicken, inlighten, and sanctifie them, making them fit to beare fruite.

Marke those that bee made good men



*The little flcke of Christ.*

men, are ready, and doe shewe forth the goodnesse that is wrought in them, by doing the good things which the worde requires of them, and not one or two good things, but thirtie, sixtie, and three hundred fould, they shewe forth the good fruites that are inwarde, as faith, hope, loue, patience, meekenesse, humilitie, chastitie: and the good fruites that are outwarde, tryth, iustice, mercie, &c. and the reason why many men cannot bee gotten to doe their duties, is because they wante grace and goodnesse: if yee looke for a thing where it is not, yee shall not finde it; so yee shall finde no good manners in them that haue no good mindes.

And let vs marke for our instruction, that of foure sortes of men which doe heare the worde, there is but one sorte good, which confirms our Sauour Christs saying, *Math. 22. Many are called, but fewe are chosen*: Because as he saith in another place, *The waye is narrowe that leades vnto life, there bee fewe that findes it.*

Mat. 7.

It seemes by this parable, that in the visible Church there are many more hypocrites then true Christians, for not to speake of those that will not heare, those that



*The little flocke of Christ.*

that doe heare, how many are dull and blockish, that can conceiue nothing of that which is taught like the high wave ground? How many bee there that doe vnderstand something, and seeme to bee some bodye, that when the least tryall comes shrinke and shewe they had no conscience nor grace? Howe many bee there, that are so eaten vp of the world, and overcome of their lustes, as no doctrine can drawe them to dutie, especiallye to those things that are contrarie to their couetous and voluptuous humors and appetites? And how fewe bee there that doe heare the worde of God and keepe it, with honest heartes and good consciences.

But yet some there bee which our Saviour Christ calles his little flocke, of Luk. 13. which number was *Zachens* in *Ierusalem*, *Cornelius* in *Cessarya*, *Dorcas* in *Ioppa*, *Lydia* in *Philippi*, and of this number there might peraduenture bee pointed out some one or two in this Towne, some two or three in that Towne, although wee cannot see many: but those that bee such, they must haue the estimation and commendation of good men and good women.

But



*The little flocke of Christ.*

But it is to be noted, that these men haue the same temptations that the other haue, the deuill seekes to take away the seede, tyrants threatens them, the worlde intices them, the flesh prouokes them, but they resist the deuill, ouercome the world, and subdue the flesh by grace.

A man would thinke all that heare the word, especially by some Ministers, should become good men: so they should if there were not something to let it, but there bee great corruptions and enemies within and without, that doe blinde and cloake men, and carrye them contrarie wayes, onely those become good that haue the seede of the worde watred by the grace of God, that it may bee fruitfull, for it is not the plainting of *Paul*, nor the watring of *Apollo*, but God that giues the increase.

1. Cor. 3.

Therefore when we heare the worde of God, wee must pray for grace, that wee may vnderstand it, belecue it, and obey it. Also let vs marke, that of those fewe that bee good men, all are not alike good, but there bee degrees of goodnesse among them, some beare fruite 30. fould, some 60. fould, and some 100. fould, some haue hard longer, some haue heard better, some haue profited more then others, and according



*The little flock of Christ.*

ding to the measure of their knowledge and grace, they beare fruite.

Those that doe performe some good duties, as it were 30. fould with an honest heart, be good men, though they be short of others, but doe seeke to growe further, and not enuie nor darken those that bee gone before them, and those that performe more duties as it were 60. or 100. fould, be good men, and by comparison better men, but yet pride not themselues in their gifts, knowing where they had them, nor disdain nor account them no bodye that come after them, but seeke to drawe them on and incourage them.

*He that hath eares to heare, &c.* In the be- Verse 9  
ginning of this Parable in vers. 3. our Sau-  
our Christ hath said, *hearken & behold*, which  
word *beholde* hath the same vse in the new  
Testament, that *Selah* hath in the olde, and  
doth import dilligent marking: and now  
in the end of the Parable he saith; *He that  
hath eares to heare, let him heare*: which  
shewes this is a matter of importance, else  
he would not thus often and thus earnest-  
lie haue perswaded them to heare that  
came to heare: and it shewes that all men  
haue not eares, for though all haue gristles  
vppon their heads, and can heare other  
things,



*The little flocke of Chrif.*

things, yet they haue not eares to heare  
God fpeake, for there be many that turne  
away their eares from hearing, the lawe,  
**Prou.** as *Salomon* faith; *There bee many that stoppe  
their eares like the deafe Aduer*, as our Sa-  
uiour *Christ* faith: *And there be many that  
are dull of hearing*, as the *Apostle* faith.  
**Heb. 5.** Therefore he faith, *He that hath an eare let  
him heare*, for the eare is the wicket of the  
heart, the fence of vnderstanding, and the  
meanes of faith and grace: and therefore  
it was a diuelish and dangerous principle  
of Poperie that the people might not  
heare.

But the Scripture teacheth vs cleane  
contrary, that wee should heare and that  
reasonably; *To day if yee will heare his voice*  
**Heb. 3.** (faith the *Apostle*) *Harden not your hearts*,  
that wee should heare diligently, as *Sal-*  
**Prou. 2.** *mon* faith, *Hearken diligently to mee*: that  
wee should heare swiftly, *Be swift to*  
**Iam. 1.** *heare, and slowe to speake*: Therefore  
one sayde vnto a young man that did  
speake much, that his eares were be-  
come tongue.

Our Sauour *Christ* faith, *Hee that hath  
an eare let him heare*; as if hee should say,  
Wisdom is worth the hearing: it is well  
yee may haue it for the hearing; there-  
fore



*The little flocke of Christ.*

fore if yee bee wise giue it the hearing,

And as hee would haue them and vs heare all wisedome, so speciallye that which is taught in this Parable; heare not so as the deuill may deuoure it; heare not so as the heate of persecution may parch it, heare not so as the worlde may choake it; but heare so as yee may bring forth the fruite of it, for that is the hearing that is better then the fatte of Rammes.

1. Sam. 19

Heare this all those that come to the worde, be not good men, but those that are made good, and brought to doe good by the worde.

Heare this, though many in the Church bee naught, idle and carnall professors, yet there bee good fruites brought forth of a fewe; therefore doe not as some doe, iudge all to bee hipocrites because many bee such, for though the Minister looses his labour vpon the most, yet he sees the fruite of his labour in some.

Heare this, seeing there be so many bad ones, take heed you be none of them, beware of the temptations of the deuill of the allurements of the world, of the prouocations of the flesh, looke to that the word

rea-



*The little flock of Christ.*

teaches you, and doe well : and not to that the deuill, the worlde, and the flesh would haue yee, that is euill.

Heare this, all ignorant persons, all time-seruers, all disobedient persons, though they come to the word, bee naught : none be good but those that vnderstand, beleue and obey the same. Therefore seeing there be all these sorts of men in the Church, as well now as there was then, looke ouer this Sermon againe, view them seuerally and euery of them, and see of which sorte yee be : if yee finde your selues of the first sorte, repent of your dulnesse and ignorance : if yee finde your selues of the second sort, repent of your vnconstancie and lightnesse : if yee finde your selues of the third sorte, repent of your worldlinesse and voluptuousnesse, & deceiue not your selues with a shew of religion, without true godlinesse, but pray to God to pardon you, pray to God to enlighten you, pray to God to settle you, pray to God to sanctifie you, that yee may not onely heare, but in hearing yee may vnderstand, in vnderstanding yee may beleue, in beleeuing yee may practise, and in practising yee may increase from 30. to 60. and from 60. to 100. sculd, Pray to God, that of euill men yee may



*The little flocke of Christ.*

may become good men, and of good men  
yee may become better men, vntill at the  
last yee shall become perfect men.

And if yee finde your selues to be of the  
fourth and best sorte, that doe vnderstand,  
belceue and obey the worde; be thankfull  
to God, that where yee bee no better then  
others by nature, he hath made you to dif-  
fer from them by grace: and seeing hee  
hath honoured you with the tit'le of good  
men and women, praise him that is the  
fountaine of goodnesse, and be carefull to  
shew forth the goodnes he hath wrought  
in you, by dooing those good things hee  
requireth of you, for his glorye and the  
good of others: and if for the same yee  
suffer euill at the hands of the world, yet

be not discouraged, but perseuer there-  
in with pacience, looking to the  
rewarde of goodnesse  
in the world to  
come.





## The combate of Christians.

EPHE. 6.

10. Finally my brethren, be strong in the Lord  
and in the power of his might.
11. Put on the whole armour of God, that ye  
may be able to stand against the assaults of  
the devill.
12. For we wraſtle not againſt fleſh and blood,  
but againſt principalities, againſt powers,  
& againſt the worldly governors, the princes  
of the darkenes of this world, againſt ſpiri-  
tuall wickedneſſes which are in high places.
13. For this cauſe take vnto you the whole ar-  
mour of God, that ye may be able to reſiſt in  
the euill day, and hauing finiſhed all things  
ſtand faſt.
14. Stand therefore and your loynes girded a-  
bout with veritie, and hauing on the breſt-  
plate of righteousneſſe.
15. And your feete ſhod with the preparation  
of the Goſpell of peace.
16. Above all take the ſhield of faith, where-  
with ye may quench all the fire darts of  
the wicked.
17. And take the helmet of ſaluation and the  
ſword of the ſpirit, which is the word of God.
18. And pray alwayes, &c.

This



## The Combate of Christians.



His Epistle was written by the Apostle *Paul* to the church at *Ephesus*, wherein hee hath set downe not onely generall doctrine necessarie to bee knowne, beleueed and practised of all Christians in the other chapters, but also instructions for perticuler estates and degrees of men and women, in the former parte of this chapter. Now the Apostle comes to the conclusion of all, as appears by this worde *finally*, as if hee should say, last of all I giue you to vnderstand, that the profession, faith and practise of religion, will not be holden, performed and finished with ease, but with much hardnesse and difficulty, because you haue dangerous and vnweariable enemies, that seeke your destruction, whome you must incounter withall and overcome, that you may obtaine saluation.

He calles them brethren, because they were the children of God, & of the church as he was, as sometime he calles the Iewes

I a

brethren,



*The combate of Christians.*

brethren, because they were of the same carnall kindred of *Abraham*, so hee calles the Christian *Gentiles* brethren, because they were of the same spirituall kindred of *Abraham*; and as by the name of brethren he meanes all Christian men, so vnder the same he comprehends all Christian women, as often in the Scripture the female is included vnder the name of the male, the wife in the husband, the sister in the brother.

*Be strong in the Lord.* He exhorts them to Christian courage and magnanimitie, in respect of the enemies and dangers he will tell them of afterward, a vertue verie necessarie not onely for Maiestrates and Ministers, who haue to deale with many bad and turbulent persons, but also for euery Christian who hath to deale with deuils, for as cowardize and faint hartednesse hath hindred many strong men, so fortitude and resolution of minde hath beene a great helpe to them that haue beene otherwise weake in warlike affaires.

When hee saith, *Be strong*, hee meanes not corporall strength, for they could procure no addition to that; but hee meanes spirituall strength, as appeareth by the spirituall enemies hee names afterward, and  
by



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by the spirituall armor hee appointes to withstand them. This spirituall strength is more excellent then bodily, by how much the soule is more excellent then the bodye, and the qualities of the minde more excellent then the faculties of the body. yea by how much the giftes of grace are more excellent then the giftes of nature.

*In the Lorde.* But hee saith, *Bee strong in the Lorde*, not in your selues; for the Prophet saith, *In his owne might shall no man be strong*: but wee must bee strong in the Lorde, that is the Lorde Iesus Christ, who is our Captaine, who hath in our nature and in our name, fought our bat- Mat. 4.  
tles and overcome these enemies for vs. Now as *Sampsons* strength lay in his haire, so our strength dooth lye in our head, and though wee bee weake, he is strong, called the *Lion of the Tribe of Iudah*, who hath power not onely included in himselfe, but which hee reacheth out to all his members, as hee saith to *Paul* in 2. Cor. 12.  
his combate with the *Deuils* temptations, *My grace is sufficient for thee*: and *Paul* found it so, for saith hee, *I am able to doe all things by the helpe of him that strengthens me.*



*The combat of Christians.*

**God** is the author of all Christian courage and fortitude in vs, for wee are naturally fearefull, and dare not stand to the defence of religion, or any good cause, therefore this gulf is from heauen, as all other good giftes are: therefore as the Apostle praieth for the *Colossians*, *That they might be strengthened with all might shorow his glorious power, unto all patience and long suffering with ioyfulness: so he exhorted the Ephesians, To be strong in the Lorde, and in the power of his might, that is, to see their owne weakenesse, and to seeke for strength at the hands of God in Christ Iesus, to withstand and overcome all their spirituall enemies.*

**Vers. 11** *Put on the whole armor of God.* He telles them and vs of a battell we haue to fight with dangerous enemies, therefore hee willes vs to arme our selues, not with the armour of men, for that will not serue the turne against these enemies, but with the armour of God, which is armour of prooffe indeede, that he setteth downe afterwarde, he calles it the armour of God, becaule hee is the author and also the appointer of it, alluding to the manner of souldiers to whom it is appointed by their generall what armour euerye one shall weare. And hee would not haue vs to bee  
like



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like carelesse Souldiers, who let their armour hang by them when they should be set vpon by their enemies, but hee would haue vs put it on and be in a readinesse, and not onely some part of it, for then a man may be wounded in that part that lacketh, but the whole, that hee may be sensed on every side against all dangers.

A question may bee asked; Were the *Ephesians* vnarmed, that the Apostle doth speake thus to them? No, but hee would haue them arme themselves more exactly and plentifully, as appears by saying, *Put on the whole armour of God*: as if hee should say, though you haue attained to some measure of giiftes and grace, yet that you might bee valiant Souldiers, and more then conquerers, labor to haue them more plentifully and powerfully in you.

A question also may bee asked, if the *Ephesians* were able to put on this armour of themselves? No, the Apostle meaneth to attribute no more naturall power to the *Ephesians*, then hee did to the *Philippians*, to whome hee saith; *Wee Phil. 2.*  
*are not able of our selues to thinke a good thought*; it is God that worketh in vs the will and the deede, but his meaning is to tell them what graces are fit for them, to



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strengthen them against their enemies, and without which they cannot be able to stand, and what grace they must seeke for, at the hands of God to that end.

*That yee may be able to stand against, &c.*  
This is the reason of his exhortation which is double, the first part is in this verse taken from the diuers assaults of the diuell that we are subiect vnto: the second part is in the 12. verse taken from a description of the enemies themselves, that wee are to encounter withall. By assaults he meanes the temptations of the diuel, but he vses a military worde, taken from souldiers which the *Ephesians* were well acquainted withall, as he vses diuers other warlike speeches, to set forth this spirituall conflict. The diuell is called a tempter, and he will assault all men, by temptation he did tempt *Adam*, he tempted our Sauour Christ, he tempted *Peter* and *Paul*, so he will tempt all other, much more he feares no man for his strength, neither will he spare any man for his weakenes; for he is of the nature of a roaring Lyon, that goeth about seeking whom he may deuour. A question may be asked here if the diuell doth tempt vs at his owne pleasure? No, but by the permission of God: he could not tempt *Iob* without licence,

1. Pet. 5.

Iob. 1.



*The combate of Christians.*

sence, he could not be a living spirit in the mouth of *Ababs* false Prophets, till God *1.Kin.20* said *Go*: but God dooth giue licence to *Sathan* to tempt all, not onely the wicked, but also the godly, that the power of his grace might be shewed in our weaknesse: Therefore he saith her, *Put on the whole armour of God, that yee may bee able to stand against the assaults of the deuill.* *1.Cor.12*

And marke, that hee saith not, assaulte onely, but assaults: because the deuill will tempt vs both diuers times and diuers wayes: enemies in warre doe vse not onely to assault by violence, but by ambushtments and subtile practises: so the deuill will sometimes set vpon vs by force, therefore he is called a *Lyon*, and sometime by fraude and subtilty, therefore hee is called a *serpent*. Now as we must haue spirituall strength to withstand him in the one, so we must haue spirituall wisdom to preuent him in the other; as the King of *Israell* sayde; *Wisdom and strength is for the warre*: sometime he will tempt vs to keep vs from our duties, as *Paul* saith to the *Thessalonians*; *I purposed to come vnto you,* *18.* *1.The.2.* *but Sathan hindered me*: and sometime hee seekes by temptation to marre our duties, as he did *Ananias* when he should giue the price



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**Act. 3.**

price of his land to the poore; *Peter* saith to him: *How hath Sathan filled thy hart, that thou shouldest keepe backe part of the price and lie*: And sometime hee temptes vs to doe things cleane contrary to our duties, as hee did to *Eue* to eate of the forbidden fruite, we must be armed to withstand him in all these.

*Wee wrastle not with flesh and blood.* The second part of the Apostles reason whereby he would mooue vs to put on the whole armour of God, is taken from the description of our enemies themselves, which are not corporall, but spirituall, not few but many, not weake but strong, not honest but wicked and tirannicall, and such as haue the aduantage of the place. But let vs marke that he writing to the church, saith; *We wrastle not with flesh & blood but with, &c.* Those that are not of the Church, their battels are only with men like themselves, but christians doe contend with diuils the meaning is not as if we did not cōtend with men at al; for the Prophet *Jeremy*, the Apostile *Paul*, and other of Gods seruants, had great conflicts with men, but it was so farre as those men were the instruments of *Sathan*, but saith the Apostile: Our contention is with the deuill, whether he assault vs by himselfe or



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or by men, that are his instruments of this battell; that the Apostle speakes of, is not betweene the dewill and infidels, ignorant, prophane and wicked men, for although he temptes all, yet such are in his subiection already, and they shew no contention against him, but all their contention is for him, because hee rules in the heartes of <sup>Ephe. 2.</sup> the children of disobedience, but this battell is betweene the diuell and Christians. So long as men liue in ignorance and wickednesse, there is agreement betweene the diuell and them, as our Saviour Christ saith: when a strong man armed keeps the house all is in peace, till a stronger then he comes and drives him out, but when a man shakes of the subiection of Sathan and by embracing and beleeuing the Gospell, giues his name to a new Lorde, then begins the warre, then the diuell will vse his pollicie and power by himselfe and his instrumentes.

*Pharaoh* neuer raged so much, as when the people of *Israel* should goe into the wilderness to serue God, *Antichrist* neuer stormed so fiercely as when the Gospell was published by *Luther* and detected his Idolatry, then came in the Spanish inquisition, then came in the French massa-



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massaker, and other diabolicall practises, so long as men liue ignorantely, eyther wickedly, or ciuilly without religion, the diuell will not disquiet them because they are his peaceable subiectes, but when they set their hartes to religion, and shake of his subiection, then he will vse all hostility against the, and wrastle with them. And as the diuell doth wrastle with vs, so saith the Apostle: *We do & must wrastle with him*; For as we hould it not sure to haue peace with the Spaniardes, because we cannot haue it without dangerous conditions, so it is neuer sure to haue peace with the diuell, for then we must needes haue warre with God. The Church is called militant in this world, because it is alwayes fighting with Sathan, sinne and spirituall enemies, which doth distinguish it from the Church in heauen, which is called ryumphant, because it hath wonne the fielde, and gotten the conquest of the enemies; Now as it is with the whole militant Church, so it is with euery member therof, for which cause our life is called a warfare, therefore the Apostle saith: *We wrastle, &c.* Not shewing what euery Christian must doe, but what euery man doth if he be a Christian. And among many other markes of Christianity, there



*The combate of Christians.*

there is none more certain nor sensible the  
this, to shew our selues enemies to the di-  
uel by withstanding his assaults and tempt-  
ations, for although by nature we haue  
neither will nor power so to doe, yet by  
grace being furnished with the armour of  
God, we haue both.

He calles these enemies principalities,  
powers, hee giues diuers of these titles to  
the good Angels, in the first to the *Col-  
ossians*: But they are good, these are euill;  
they are our friendes, these are our enemies;  
they fight for vs, these fight against vs:  
therefore this is the description of the diuel,  
that he hath spoken of before: hee calles  
him a Prince of the world, that is of the *Eph. 2.*  
wicked world, not of the Church; for he is  
in the Church not as a gouernour and com-  
mander, but as a tempter onely.

He is called the Prince of the darkenes of  
this world, not of the light, his dominion  
is by ignorance, error, sinne and wicked-  
nes; he is an enemy to the light and seekes  
to put it out, therefore hath taught Anti-  
christ to perswade the people that igno-  
rance is the mother of deuotion, and that  
they should not haue the exercise of the  
scripture: Therefore in the time of Po-  
pery, when the people were nussed in ig-  
no-



*The combate of Christians.*

ignorance, what apparitions, speeches and practises of Sathan were there that the light hath scattered: therefore when God sent forth *Paul* to preach the Gospell, he tells him he shall turne the people from darkness to light, and from the power of Sathan to God: Yea he saith not onely wee wraastle with a Prince, but with Principalities, shewing that many of these princes do band themselves against vs, for although we commonly speake of the diuell in the singular number, yet wee must vnderstand there be many diuils of the nature & force that the Apostle speakes of here; it is said a legion possessed a man, they al are not onely enemies of the Church, but of euery member of the church. Now we know when one person is to encounter with many such enemies, he had need to be well armed.

*Powers*: They bee not onely princes but powers, earthly princes are called powers, not in respect of themselves, for they are weake as other men, but in respect of diuers helpes, and assistances that they haue to commaund and take their part but the diuels are called powers in respect of the force and strength they haue in themselves by nature: the deuils power may be perceiued by gathering together the windes,

Acts. 16.

Mat. 5.

Rom.

Iob. 1.



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windes, and the fire, and an host of men to  
destroy *Iobs* cattel, his seruants & children,  
and by carrying the heard of swine into the sea with violence, by causing those that he  
possessed in our Sauour Christes time, to  
breake the fetters and chaines wherewith  
they were tied; maister *Perkins* writes of a  
man neare *Genoa*, blasphemed God so,  
that all which heard him trembled, who said  
if there be any diuell let him take me, and  
carry me where I shalbe for euer: and pre-  
sently he was taken into the aire and neuer  
seene more: Some whē they see such corpo-  
ral examples, say Lord how strong the diuil  
is, thinking none are any way possessed of  
the diuell but those that be mad or straught  
but his chiefe power is exercised & is to be  
cōsidered, spiritually in drawing men to sin,  
and thereby to destruction: we may see it in  
tempting our first parents and preuailing a-  
gainst them, who were perfect & indowed  
with asmuch knowledge as the nature of  
man was capable of, and wee may see it in  
tempting *Caine* and carrying him to kill his  
brother, contraye to nature and con-  
traye to his conscience: wee may see it  
easily in tempting and carrying men to  
dyuers monstrous sinnes, idolatry, adulte-  
ry, drunkennesse, and houlding them in  
them,

Mat. 9.



*The combare of Christians.*

them, as with spirituall snares and bandes, that no counsell, doctrine, nor sight of other mens harmes, can drawe him from them. he was strong before time, but he is more strong now, because he rages toward his ende, for anger is the whetstone of strength spirituall, and these bee no corporall enemies, but spirits that cannot bee seene with bodily eyes, therefore are the more dangerous. There bee dyuers A-thistles at this day, like the *Saduces* in our Sauour Christles time, that thinke there be no spirits becaute they cannot bee seene, but shall we beleue them or the Apostle: there be many things that cannot be seene, as the wind, a voyce, a sauour, &c. which yet are, a wee haue a corporall fight and fence of some things as we haue bodies, so we haue a spirituall fight and fence of some other things as wee haue soules. Some haue painted the diuell in a bodily shape, with hornes, rayle & such like, but it is fond seeing he is an inuisible spirit, & cannot be proportioned, therefore the apparitions of Sathan that haue bin so much spoken of, are not to be feared, but his spirituall delusions and temptations must be taken heede of.

Now as he is a spirit, so hee hath the properties, of a spirit, hee hath great know-



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knowledge, for though he hath not so much knowledge as the good Angels, seeing he hath lost by his fall that way aswell as man hath done; yet hee hath much more knowledge then man hath naturally, because he is a sole spirite: besides that hee hath increased his knowledge by long experience & practise, he hath vnderstanding of all languages, of the state of all countries, of the condition and complexion of all persons, he knowes to what sinnes men are most inclined to, and by what meanes he hath preuailed against them, and others that haue beene like them.

Some because the diuell hath more knowledge then men, haue taken occasion to seeke to him, to vnderstand of things that are lost, &c. But these is one of the assaults of the diuell, that we must wraastle against, for the Scripture forbids vs to haue familiarity with the deuill the enemy of mankind: neither will this be any colour that they goe not to the diuell, but to a witch, seeing God forbiddeth that also: *Leui. 20. 6.* And seeing, though not themselues, yet the witch hath familiarity with the deuill, and they haue familiarity with him in his instrument, and it is all one to take counsell from the deuill, at the first hand, and at the

*Leui.*



*The combate of Christians.*

second hand there is a curse pronounced against them that seeke to witches. Our Sauiour Christ rebuked Sathan when hee spake the trueth, because we would not receiue it from him: no more should we seeing whensoever he speakes, either he lyes, or speakes the trueth to deceiue: I cannot better compare this seeking to the deuill by witches, then to those that seeke money at the handes of biting vsurers, I say byting vsurers who haue no respect to the good of the borrower, but to their owne aduantage, to wrap the partie in bondes till they ouerthrow his estate, for howsoever it seemes a benefite that serues their turne to know that they seeke at the handes of the deuill or witches, (which yet is not so commonly, but in foolish conceit only) yet it turnes to their great hurt and damage, bringing their soules further into thralldome, *Saul* went to the witch of *Endor* to call vp *Samuell*, but it was not *Samuell*, but a sinnelesse conceite, it was the deuill in the likenesse of *Samuell*: for they would not bury *Samuell* in a mantle that was his ordinary attyre, but they did bury him doubtlesse in a linnen cloath, as the manner was; but this practise of *Saul* hastened his destruction. As the deuill hath great know-

1. Sam.  
18.

1. Cro.  
10. 13.



*The combats of Christians.*

knowledge, so hee hath great agility and nimblenesse to passe from place to place, for though hee be not infinite but finite, yet he compasses the whole earth, as it is saide in *Iob*, and that in short time: some *Iob. 1.* men haue beene saide to sayle about the worlde in three yeares, the Sunne that is a bodily substance as wee see compasses the worlde in 24. houres, how much more the deuill that is a spirite; therefore wheresoeuer a man dwelles hee must looke to bee assaulted of this enemy: hee tempted *Adam* in Paradise: *Iob* in the land of *Uz*, our Sauour Christ in the wilderness, the sea cannot hinder him, stone walles cannot barre him as it may other enemies, but hee hath a spirituall passage, and spirituall access to euery place and euery person.

*Wickedness*: As the deuill is a spirite so he is a wicked spirite, they were at the first created good, as were the other Angelles, but the Apostle saith: they kept not their first estate, but fell and became diuelles: therefore as in the Scripture the other Angels that floode are called elect and holy Angels, so they that fell are called euill and wicked spirites; the diuell is called an vncleane spirit



*The combate of Christians.*

- Iohn.8.** spirite he is called a lier and a murderer.  
 And as he is a wicked spirit, so he temptes  
**Gne.3.** men and women to wickednesse, he tempt-  
 ed *Adam* and *Eue* to pride and rebellion,  
 he tempted *Iob* to blasphemy, for though  
**Iob.1.** he afflicted him in his goodes and bodie,  
 yet his purpose was to draw him to blas-  
 phemy, as appeares by his wordes to the  
 Lord: dooth *Iob* feare thee for naught; but  
 touch him and hee will curse thee to thy  
**King.22.** face, he tempted *Ahabs* false Prophets  
 to lying, he tempted our Sauour Christ to  
**Mat.4.** distrust and presumption: he tempted *A-*  
**Acts.5.** *nannias* and *Saphira* to hipocrisie and dissem-  
**Mat.26.** bling: he tempted *Iudas* to couetousnesse  
 and theft. So he temptes all men to one sin  
 or other, and some time to one sinne and  
 somtime to another.

He will tempt men to continue in igno-  
 rance, and not to heare sermons nor reade  
 good bookes: if he preuaile not that way,  
 he will tempt them with error, that they  
 should belieue lyes instead of the truth; if he  
 cannot preuaile that way he wil tempt the  
 to holde the truth in hipocrisie; if he cannot cor-  
 rupt their religion, he will seeke to corrupt  
 their conuersation, & make them leproous  
 christians: he wil tempt men to iniustice as  
 he did *Achab*: to ynnmercifulnesse as he did

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*The combate of Christians.*

*Dives*; to vncleanenesse as he did *Herode*, to intemperance as hee did the prodigall childe: if hee cannot preuaile to drawe men neither from religion nor good conuersation, he will tempt them to be proud of their knowledge and proud of their vertues, that will mare all the good things that are in them, as he did the Pharises.

The diuell hath diuers nets to take men withall, he hath ease wherewith hee hath intrapped *Dauid*, he hath pleasure wherewith he caught *Salomon*, he hath the beauty of women wherewith hee vanquished the two iudges spoken of in *Susanna*; hee hath profit whereby he inthralld *Iudas*, hee hath euill company by which hee endangered *Iehosaphat*, hee hath euill examples wherewith hee corrupted the *Israelites*, they would haue a king like other nations.

He doth endeuor, and that by all meanes to draw all men to wickednesse, *Alexander* was not so vsatiabie to conquer the world corporally, as he is to conquer the worlde spiritually, *Alexander* sought to conquer but one age, but the diuell all ages.

If he were an aduersary that had any goodnesse in him, we might expect some gentle handling by yeelding to him, but he



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is a wicked aduersary, such a one that delightes in bloud, therefore in the Scripture hee is called a Lyon, and a Dragon full of cruelty, those that he ouercomes hee will tyrannize ouer them, and bring them to greater miserye then can bee i-

**Verse.13.** imagined; for this cause take the whole armour of God, &c. as if he should saye seeing we haue a battell to fight, and not with one enemy, but with many, not with bodily enemies, but spirituall: not with weake enemies but strong: not with simple enemies but subtil: not with honest & gentle enemies, but wicked and cruell, and seeing euery Christian, euen the weakest woman must passe these perils and pikes of the diuelles temptations, arme your selues thorowly: the Apostle hauing told vs of the danger, shewes vs the remedy, hee hath exhorted to the same thing in verse 11. before; and now hee repeates it againe, giuing vs to vnderstand there is necessity in vsing this remedy, and that there is no remedy but this.

Wise men will be prouided against all enemies, especially against domestlicall and dangerous enemies, that euery houre waite their opportunitie to hurt them, and if men be so carefull to take heede of corpe,

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*The combate of Christians.*

all enemies, that can but kil the body, how careful should we be to take heede of these enemies that seeke to destroy the soule; auoide them we cannot, but prepare our selues to withstand them we may, or else the Apostle would neuer haue thus often and earnestly willed vs to put on the whole armour of God.

Some Christians when they do but heare how this man and that women is troubled and tossed with terrible and tedious temptations of **Sathan**, are discouraged before it come at them; but when they beginne to feele the diuelles assaultes and bickerings in themselves, they conclude, they shall neuer be able to holde out: but God hath not left his Church in such a desperate estate, but hee hath prouided meanes of escape from their enemies, therefore here the Apostle willes vs to vse it.

*Armour of God*: He telles vs againe it is the armour of God that must doe it, the armour of men will not doe it; it is not humane power, pollicie or ciuility, that can withstand this enemy, but the munition that comes out of the Lordes armourye, for though the diuell be strong, yet there is a stronger, as the Apostle sayeth: 1.Ioh.4.4  
Greater is hee that is in you, then hee  
K 4 that



*The combate of Christians.*

that is in the world, though his ingens and artillery be sharpe and dangerous to hurt vs, yet there be instruments and weapons of greater force to preserue vs.

This armour hee sets downe in the 14. 15. 16. 17. and 18. verses following, verity he compares to a souldiers girdle, that will fence vs against all Sathans temptations; to hippocrisie, herisie and lying righteousness he compares to a souldiers breastplate, that will fence vs from all Sathans temptations: to iniustice and iniury, hope he compares, to a souldiers helmit or headpeece, that will fence vs from his temptations: to discontentednesse, fainting and wearynesse: faith he compares to a souldiers shielde or buckler that will fence vs from Sathans temptations: to diffidence and dispaire, the knowledge of the worde, hee compares to a souldiers sworde that will fence vs from the temptations of ignorance and disobedience: prayer he sets in the last place, not that it must be vsed last, but first and last; therefore for breuitie sake, he putteth it insteade of all the rest, for the Scripture in other places makes mentio of other vertues necessary to arme vs against other vices, as humility that will fence vs against the diuels temptations: to pride and vaine-glory

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glory, temperance that will feare vs against his temptations: to ryot and excesses in meate, drinke, apparrell, recreation, or any thing, chastity that wil fence vs against his temptations: to vncleanenes and adultery, loue that will fence vs against his temptations: to hatred and reuenge, brotherlye kindenesse that will fence vs against all his temptations: to morosotie and strangenes, meekenesse that will fence vs against his temptations: to wrath and waywardnesse, patience, that will fence vs from his temptations: to murmuring & vnlawful meanes, vsing heauenly minde dnesse that wil arme vs against all Sathans temptations to prophaneesse and worldlinesse.

But the Apostle dooth onely set downe these few that he nameth in this chapter, either because these vertues were most wanting in the *Ephesians*, as his manner was to speake fitly to the persons and purpose, or els because these were sufficient to answer to the partes of a souldier, from whence he takes his metaphor.

The Papistes appoint other armour to withstand and driue away the diuell, as crucifixes, *Agnis dies*, a part of Saint Iohns Gospell about a mans necke, crosses made on the forehead and brest, holy water, ringing  
of



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of belles, but these neuer came out of Gods armory.

If this were the armour to withstand the diuell withall, the Apostle forgotte himselfe that he could vs not of it, neither here nor else where. Againe if this were good armour for that purpose, the wickedest man might withstand the diuell as well as the godliest man: for who cannot make a crosse on his forehead, weare a crucifixe about his necke, sprinkle himselfe with holy water, &c. But that this is not the armour against the diuell, appeares hereby, that those who haue beene most superstitious in these things, haue beene and are the vessels of Sathan and carryed at his pleasure to Idolatry, heresie, blasphemy, adultery, and such haynous sinnes.

But the furniture wherewith we must withstand the deuill, is the armour of God, that is prescribed to vs in this chapter & in the rest of the Scripture, that is the gifts and graces of regeneration and sanctification: as sound knowledge, vpright hartednesse, vnfained faith and hope, a iust and chaste minde, an humble spirite, sober and louing affection, and a good conuersation, it is that which the Apostle hath set downe in a word, in the 4. chapter, *put on the new*



### *The combat of Christians.*

*man* Which is after God created in righte-  
ousnesse: and true holynesse; and this is the  
cause that the diuell, dooth carry men to  
many and dangerous sinnes, because they  
haue no grace nor deuine power to resist  
him: the cause that he carries men to hypo-  
cricie and lyes, is for that they want the gir-  
dle of vertue: the cause that he carries them  
to iniustice and wrong, is they want the  
breast-plate of righteoutnesse: see the cause  
that he carries men to any other vice, is  
because they want the contrary vertue. And  
marke, he wills the *Ephesians* and vs the se-  
cond time to put on not a part, but the whole  
armour of God: if a souldier be naked he  
may easily be hurt any where, if he be ar-  
med but in some place he may be wounded  
on that part that lacketh: but the Apostle  
would haue vs to bee wholly armed,  
that wee may be foyled no where, nei-  
ther in our iudgement, in our affection,  
nor in our conuersation; the cause that some  
of Gods seruantes haue taken dangerous  
falles, hath beene the want of some of  
their armour; how coulde *Salomon* haue  
beene so foyled as hee was, if hee had  
not wanted sobrietye? had *Dauid* re-  
ceained such a view of Sathan thinke  
wee if hee had put on chastity?

Some



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Some thinke if they haue a little knowledge, they are christians good enough, alas that is but one part, a man may haue knowledge, what to beleue, what to doe, and what to suffer, and yet be farre enough of from the practise of it, a Christian must be a generall man, therefore saith the Apottle

*1. Pet. 3.;* *Peter; Ioyne vnto your faith vertue, & to vertue knowledge, and to knowledge patience, and to patience temperance, and to temperance godlinesse, and to godlinesse brotherly kindenesse, and to brotherly kindenesse loue; For there is no vertue or gift, of regeneration, but we shall haue occasion to vse diuers times in our life. One being aduised by his friend to ride with a weapō, answered what needes that, seeing a man shall meete with a thiefe but once in seauen yeares: but saith he; if a man want it that once, it is once too much, but we shall meete with this enemy euery day, and shall finde by experience that all our*

*1. Iam. 3.* *Christian preparation is little enough to maintaine our pure religion, and keepe our selues vnspotted of the world, that yee may be able to, &c. Without this armour of God, we are not able to resist the deuill, for what power is therein a subiect to resist a Prince, what strength is in weake flesh to withstand a mighty spirite, what wisdom*

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*The combate of Christians.*

is there in a foolish man to counteruaile the subtill Serpent: but if we bee armed with the armour of God and furnished with his deuine grace, then and there by we are made able to, &c. Therefore saide our Sauour Christ to this Apostle when he was in this battell and prayed for aide, 1. Cor. 12.

*My grace is sufficient for thee, and hee hauing experience that it was so, saith, I am able to doe all things by the heple of him that strenghtens me:* and if it should be objected *Paul* was an olde man, therefore we cannot doe as he did, *Saint Iohn* writes to the church, and speaking of common Christians, saith; *Hee that is borne of God, ouercomes the world.* 1. Iohn. 5. 4 If we reade the Scripture wee shall see what great temptations the seruantes of God haue ouercome by grace; as *Moses, Ioseph, Iob, Daniel*, and others, we must be like the people of *Canaan* who when the ambassadors of *Brytus* would haue them deliuer their Cittie vnto him, returned his answer; tel your captaine *Brytus* our ancestors haue left vs weapons to defend our selues and our Cittie: so when the duell tempteth vs to yeelde our selues to him, let vs answer; our God hath left vs weapons to defend our selues from him.

Therefore if we would be able to stand



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vpriought against the temptations of the diuell, let vs heare, reade, praye and euery waye labour, to furnish our selues, with knowledge, faith, hope, trueth, iustice, mercye, loue, humilytie, patience, meekenesse, and all the graces of Gods spirite.

And let vs knowe this is none of the least of Sathans temptations, to perswade men they may doe well enough without them, or with some though they seeke not for all of them, and to thinke that those that haue them doe no great matters with them.

Gen. 39 How great a temptation of the diuell in the person of a woman did *Ioseph* ouercome by grace; when numbers with farre lesse inticementes are carryed to adulterye? how great a temptation did the three children ouercome by grace when thousandes were for want of grace carryed to idolatrye? as one saith: this prooues not a man an innocent, because hee is not accused, but beeing accused he is able also to cleare himselfe; so it prooues not a man a Christian that hee is not tempted, but beeing tempted, he is able to ouercome: therefore saith the Apostle: *Put on the whole armour*

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*The combate of Christians.*

*of God that yee may bee able to resist.*

As the graces of God doe inable vs to withstand the diuell in his temptations : so wee must put foorth our strength and resist him . When *Peter* had sayde, *1.Pet.5.* your aduersary the diuell, goeth about like a roaring Lyon seeking whome he may deuoure, hee addeth, whom resist stedfastly in the faith; *James* sayeth, *Re- Jam.4.* sist the diuell and hee will flye from you: some to excuse their falles saye, the temptation was so strong that it was vnpossible to withstand it : It may bee it was vnpossible for an vnarmed man, but not vnpossible for a man furnished with Gods grace.

Therefore let such a man knowe it was not so much the strength of temptation, as his owne weakenesse and cowardise that ouerthrewe him, hee wanted grace or did not resist; if hee had hee might haue overcome, for there haue beene men, yea women, that haue overcome as great temptations as those; and let him tell mee, did hee not vse his owne handes, his owne eyes, his owne feete, his owne tounge, whereof the diuell hath noe power, except by speciall license or authoritye in  
the



*The combate of Christians.*

the case of possession which is not ordinary, but his power and practise is to intice mens hartes, and hauing wonne their Iudgement, and wonne their affection, they giue their tounge to speak euil, or their hands or other members of the body to commit euill; why doe men these things and not resist, but suffer themselves to be overcome of their spirituall enemy?

By this time we see cause, seeing it stands vs vpon life and death, to resist the diuell, but some man may aske how we should doe it? I answere; our resistance must be spirituall, as our enemy is spirituall: it is not enough to say, I defie the diuell, as some thinke, but if we would resist the diuell, we must resist sinne, what sinne soeuer it bee that wee are tempted to, whether against the first table or the second table of the law, whether it be against God directly, as idolitry, blasphemy, periury: or the worship of God, as the neglect of the worde, sacraments, or sabothes; or whether it be against men or women, in the abridgement of their authority, of their liues, of their chastity, of their goodes, of their name, for we neuer are moued to any sinne, but we haue to doe with the diuell directly or indirectly.

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*The combats of Christians.*

If it be asked how we should resist sinne, I  
answere; I resist the motions vnto it within,  
and the perswasions and occasions vnto it  
without; resist it in iudgement, and saye  
with our selues, the diuell stirres vp my cor-  
rupt nature in my hart, or stirres vp such a  
man or such a woman to perswade me to  
such or such an euill thing, I may not doe  
it: resist it in affection, such a thing that the  
diuell or his instrument would drawe me  
vnto is euill, I will not doe it: resist it in  
conuersation, such a thing that the diuell  
perswades mee to is euill, I will haue no  
hand, I will haue no finger in it, I will stop  
my eares from hearing of it, I will shut  
my mouth from defending it, I will turne  
away my feete from following it.

Some may aske how a man should know  
the temptations of the diuell, from the  
corrupt motions of our owne nature?

I answer; there is such an affinity & likenes  
betweene them, as it is hard to distinguish  
them: therefore the safest way is to thinke  
that we haue to deale with both these ene-  
mies at once, and so to be the more streng-  
thened against them; but for a difference  
lets know when all euill motion to any  
sinne is raysed, if spirituall force be added  
to draw vs, or spiritual subtilty to perswade



*The combats of Christians.*

- vs, which be two properties of the diuelles nature, let vs thinke besides our owne corruption which is the broker, the diuell himselfe is present & is the prouoker; let vs resist the first corrupt motions of our nature,
2. Cor. 12. which the Apostle seemeth to call the messengers of Sathan: as hee saith to the
- Col. 3. *Colossians*, mortifie your earthly members, if wee make such faire warres with these spirituall enemies, and kill them not as many doe, we shall haue soule handes with them, and let vs resist the diuell who will double and inforce those suggestions, by what reasons or perswasions soeuer he doth it, that all the power of hell may not preuaile against vs: and to this end let vs know as our Sauiour Christ saith to his Disciples: *Yee haue neede of patience*; so wee haue neede of knowledge, of faith, of hope, of loue and other graces of the spirit of God, for Sathan will not onely assault vs, but perhaps continue his siege & battery a day, a weeke, a moneth, and giue vs no respite and though he will sound the retreat and depart sometime for a season, as Saint Luke saith, yet he will returne againe perhap another way, and set vpon vs by some other meanes: therefore arme your selues saith the Apostle and resist him, and if this
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*The combate of Christians.*

battell seeme hard and tedious vnto vs, remember in what cause we fight, and for what crowne: our Sauour Christ saith in the Reuelation: He that ouercometh, shall inherite great and glorious things: and Paul saith: The Saintes shall iudge the Angells that is the deuilles: Paul saith to 1. Cor. 6.  
Timothy; *I haue fought a good fight*, and then he addeth, *I looke for the Crowne*, the Saints in heauen that are now crowned, haue come vnto it thorow many temptations and tribulations: therefore let vs harken to the Apostles exhortation, be strong in the Lorde, put on the whole armour of God, and resist in the euil day, and the God of peace shall treade Rom. 16.  
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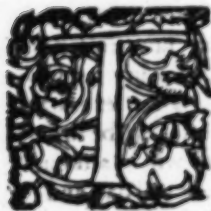




# The Houre-glasse of *Mans life.*

PSALME. 90. 12.

*Teach vs so to number our dayes, that  
we may apply our hartes to wisdome.*



be many other doctrines mingled there-  
withall.

They are called the Psalmes of *David*,  
because he compiled most of them, not be-  
cause he made them all; for this was made  
by *Moses*, as yee may see by the title of it.

We call this the 90. Psalm, because it  
is bound with the Psalmes, and standes in  
the place of that number, but it is intituled  
and that more fully agreeing with the mat-  
ter of it. A prayer of *Moses*.

In which *Moses* setteth forth the estate of  
mans life generally and peticulerly of the  
people of *Itraell* in the wilderneffe, where  
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*The Houre-glasse of mans life.*

he saw many thousands of them that came out of *Egypt* dye, some by one meanes and some by another; as it is more largely recorded in the booke of *Numbers*. Now *Moses* considered that many of their fore-fathers liued almost a thousand yeares, whereto hee hath respect in the 4. verse, where he saith. *One thousand yeeres in thy sight is but as yesterday*, and the life of man was growne shorter and shorter, and in his time ordinarily it was not one hundred yeares, as appeares in the 10. verse. The dayes of a man are threescore yeares and tenne, or perhaps fourescore, which was nothing to their fathers: how much lesse when they were cut off by strange punishments in the midst of their course, and dyed thicke and three-fould without warning.

Now after the mention of those things, he breakes out into this speech; *Teach vs to know our dayes that we may apply our hearts to wisdom*: In which words are two things to be considered; first a petition, secondly a reason of the petition. The petition is in these first wordes; *Teach vs to number our dayes*: The reason is in these other wordes in the end of the verse, *that we may apply our hearts to wisdom*.



*The Houre-glasse of mans life.*

Wherby we are taught first of al, that there is a number of euery mans dayes, for this difference to be considered betweene this life and the next life; this life hath an end, therefore it is called temporall; the next life endes not, therefore it is called eternall the certaine number of our daies is knowne

**Iob. 14. 5** to God and not to vs.

But he doth not desire to know the certaine number of his dayes, but rather the vncertaine number of them, that is, that God would teach them to know the breuity and shortnes of mans life: Therefore he sets it downe by dayes & not by yeares, and this he desires not for himselfe only, but for the people; and therefore he saith not, teach me, but teach vs to number our dayes. Now according to *Moses* prayer, God hath taught vs this point in the Scripture, that all men are mortall and must dye, as the Lord saide to *Adam*: In the day that thou eatest of the tree in the midst of the garden thou shalt die; although the diuell who (for that cause) our Sauour Christ saith

**Iohn. 8.** Was a lyer from the beginning, spake contrary and said to *Eue*; Thou shalt not die at all: yet indeed *Adam* died; for although he dyed not by & by, yet he was a dead man because sentence was passed vpon him, and all  
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*The Houre-glasse of mans life.*

his life afterward was but a dying life: eue-  
ry thing then sauing of death, and euery  
day beeing a step vnto death. If any will  
inquire what death is; to speake generally,  
it is a seperation from the condition of  
this mortall and temporall life: but to  
speake more properlye, it is a seperation  
of the soule and body; as the ioyning to-  
gether of the soule and body at the first  
was the cause of life, as it is said, God brea-  
thed into *Adam* the breath of life: and Gen. 1.  
man was made a liuing soule, so the sepe-  
ration of the soule from the bodye, is  
the cause of death, as Christ saith to the  
rich man: *This night they shall fetch away  
thy soule thou shalt dye*; This *Adam* by his  
sinne brought not onely vpon himselfe,  
but vpon all his posteritye, as *Paul* saith: Rom. 5.  
*By man sinne entred into the worlde*, and  
death by sinne, and death went ouer all  
men, forasmuch as all men haue sinned:  
therefore it is saide not onely of *Adam*  
himselfe; but of dyuers of the fathers that  
were his posterity, to shew the trueth of  
Gods threatning to *Adam*: *In the days* Gen. 3.  
*thou dost eate of such a tree thou shalt dye*;  
And to shewe the falcehoode of the  
diuelles promise to *Eue*, that though she  
did eate it, she should not dye at all: such



*The Houre-glasse of mans life.*

Heb.9.

and such a one liued thus many hundred yeares but he dyed, for though the day be neuer so long, at length comes euensong; the Apostle saith: It is appointed to al men once to dye. & after that comes the iudgement: when all men are dead, then comes the general iudgemēt; but when euery one dyes then comes his perticuler iudgement, as appeares in the example of the rich man and *Lazarus*; for as the day of death leaues vs, so the day of doome shall finde vs; therefore *Dauid* when he laye sicke said: *I giue the waye of all the worlde*, for death is as an vnpartiall iudge, that is indifferent to all poore and rich.

*Iob* speakes of some men that would seeke death, either for the auoyding of present sorrow, or procuring of future ioy: but whether a man seekes it or no, he shall be sure it will seeke him. We read of a Heathē woman who when newes was brought her that her sonne was slaine in the warres, answered: I know saith she that I conceived a mortall man. I once saw this posie written on the Tombe of a dead man to be read of them that liue: as I was so be yee, and as I am yee shalbe. But though reason and experience doth teach vs that all must dye, & euery one can say when he heares a knel there



*The Houre-glasse of mans life.*

there is one dead; & when he sees a graue,  
here lyes such a one: wee see what we are,  
we haue but a time here, yet some do make  
no good vse of it. When *Alexander* bad a  
Philosopher aske a reward of him for some  
seruice or pleasure he had done for him, the  
Philosopher said; giue me immortality? Im-  
mortality said *Alexander*, how should a mā  
that is mortall giue immortality? Mortall  
said the Philosopher, why then art thou so  
greedy of kingdomes, and liuest as if thou  
shouldest neuer dye? therefore God would  
haue it set downe in the Scripture, that it  
might be a matter of faith, as well as of rea-  
son that all must dye; both wise men as *Sal-  
omon*, and foolish men as *Nabal*: both rich  
men as *Iob*, & poore men as *Lazarus*: Mar-  
shall men as *Joab*, and peaceable men as the  
inhabitanes of *Lush*: both old men as  
*Meibuselab*, and young men as *Iosias*: both  
tall men as *Saul*, and little men as *Zache-  
us*: both strong men as *Sampson*, and beau-  
full men as *Absalon*, and not men onely  
but women also, as *Dorcus*: and not men  
and women onely, but children also as the  
*Shunammite* sonne, &c. It is not wit, wealth,  
strength, friendes, authority, nor any thing  
that can alwayes preferue a man frō death,  
who knockes as indifferently at one mans  
gate



*The Houre-glasse of mans life.*

gate as another. He that had come to the tombe of *Alexander*, might haue said; this great Monarch of the worlde, hath mette with his ouer-match.

Nowe as both reason and religion teacheth that death is certaine, so that the time, place and manner of dying is vncertaine: there is no man knowes the time of his death; for although for speciall purpose God dooth reueale it to some, as the deuill beeing the executioner of some of Gods iudgements, who the Witch rayfed vp in the likenesse of *Samuel*, toulde *Saul* that to morrowhee should be with him. And it is sayde *Iudas Caesar* was warned of the first daye of *Marche*, yet these were extraordinarie and diabolicall things: notwithstanding this is ordinarily true in all men, that *Iacob* saith of himselfe; *I am olde and knowe not the day of my death*. Phisitions in the extremitie of some disease, can giue a great gesse of others: and some that haue beene at the departure of many, when they see the countenance waxe pale, the lippes waxe blacke, the pulse waxe weake or gone, the handes and feete waxe colde, can giue a neere coniecture that death is not farre of.

Gen. 49.

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*The Houre-glasse of mans life.*

Yet sometimes these gesses doe deceiue them, for God brings downe to the graue, and raises vp againe; Therefore no man knowes the daye of his death till the day come, nor the houre of his death till the houre come, but when it doth come, then it dooth as an enemy indeede assaile the castle of the body, and ransack euery corner with terror, and driue the virall partes from one place to another, til at the length it doth chase away the soule.

As the time of death is vncertaine, so is the place: some dye by sea, and some by land, *Saul* dyed in the field, *Eglon* dyed in his Parlour, *Ishboherb* dyed on his bed, *Smacherib* dyed in the Temple of his God, *Iah* at the very Aulter, the Infants of *Bethlem* dyed in the cradle.

And as the time and place is vncertaine, so is the manner: some dye in peace, and some dye in warre, as *Jonathan*: some dye by Beares, as the children that mocked the Prophet *Elisha*: some dye by Lyons, as the young Prophet that disobeyed the worde of the Lorde: some dye by the stinging of Serpentes, as many of the *Isralites*: some by Dogges, as *Iesabell*: some dye by Wormes, as *Herod*: some dye by sursetting, as those that dyed with the Quales  
be.



*The Houre-glasse of mans life.*

betweene their teeth: some die by famine,  
as at the siege of Ierusalem: some dye by  
violent winds, as the children of *Iob*: some  
by fire as, the captaines & their fifties: some  
by the water as *Pharaoh* and his hoast: some  
by swallowing of the earth, as *Corah Da-*  
*than* and *Abyram*: some dye by the Angel  
of God, as the first borne in *Egypt*: some die  
by the handes of euill men, as *Stephen* who  
was persecuted for righteousnesse: and  
some by the hands of good men, as *Shemei*  
who hauing rayled vpon *Dauid* was exe-  
cuted by *Salomon*: some dye by their owne  
handes as *Akitophel*: some die by the hand  
of God immediately and extraordinarily,  
as *Ananias* and *Saphira*: some dye by the  
hand of God mediately and by ordina-  
ry diseases: some dye suddenly, as *Ezechiel*  
saith: When the people were gathered in  
a great assembly, *Pelasia* the sonne of *Be-*  
*naza* dyed: and as those that dye of pesti-  
lent Feauours, Quinsies, Plurisies, &c. some  
dye of lingring sickenneses, as *Paulsies*,  
*Dropsies*, *Consumptions*: some dye of ex-  
cessiue affections & passions of the minde:  
some of sorrow, as the Apostle saith; *World-*  
*ly sorrow causeth death*: some dye of feare,  
as *Eli*, when tydings came that the Arke  
was taken hee fell downe and brake his  
necke:



*The Houre-2lasse of mans life.*

necker: some dye of greife, as it is saide *Hou*  
we did because hee could not answere a  
riddle that certaine fisher men propoun-  
ded vnto him: some dye with ioy, as it is  
reported of *Sophacles*, because in a prize of  
learning he got the victory of his enemies:  
some dye by little things as it is saide, that  
a little gnat choked a Pope of Roome. *A-*  
*maetius* had his breath stopt with a Rayfen-  
stone, *Lucia* dyed with a Needle which  
her sucking childe smote into her brest.

Although there bee but one way to bee  
borne, yet there bee moe wayes to dye.  
Now as God hath taught vs that mans  
dayes are numbred, he must dye, so he hath  
taught vs mans dayes are but a small num-  
ber he must dye shortely: *Iob* saith; *Man*  
*that is borne of a woman hath but a short time*  
*to liue;* *Paul* cōpares mans life to a taberna- 2. Cor. 5.  
cle or shed of bowes that stands but a short  
time: the Prophet *Esa*y compares mans life *Esa. 1. 40*  
to grasse that standes but a Summer: and in  
the same chapter, he compares it to a flow-  
er that hath but his moneth. In the fift verse  
of this Psalm, it is compared to a sheepe  
that hath but his night, *Iob* compares it to a  
shadow that hath but his houre: & in the 9.  
verse of this Psalm, *Moses* compares it to  
a thought whereof there may bee no lesse  
then



*The Houre-glasse of mans life.*

When a hundred in an houre, yea so fraile is mans life, that it may abide any extenuation in the worlde. We may be compared to certaine small flyes which are bred by the River *Hispanis*, that in the morning are bred, at noone are in their full strength, and at night make their end and are gone. Wee now moune for our friends departed, and shortlye other shall moune for vs. Wee supply the places of those that are gone, and shortlye other shall supplie ours: *Wee haue heere no abiding Cittie*, with the Apostle, *Wee seeke one to come*: in which respect wee are called strangers and Pilgrims vpon earth.

1. Pet. 3.

It is reported of one *Artabanus*, who seeing the huge armie of *Zerxes* containing a hundred thousand men, wept; and being asked why he did so? because sayde he within a hundred yeares there shall not bee a man left aliue of this great companie: as I suppose this small companie of lesse then a thousand men, shall meete no more vntill we meete vnto iudgement, as wee see many men shake hands, purposing but a shorte absence, but it prooues their last farewell,

And as the Scripture teaches *Mans life is shorte*, so that it passes swiftly away, if the

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*The Houre-glasse of mans life.*

the waye bee shorte, and the motion swift,  
there can bee no hope of any long con-  
sequance, where the waye is shorte, and  
the motion slowe, it may stay the longer:  
as the children of Israell were fortye  
yeares passing thorowe the wilderness,  
because they went softly, which a swifte  
moouer might haue done in fortye dayes:  
but where the way is shorte, and the moti-  
on swift, it must needes come soone to an  
end, such is mans life: it is in the Scripture  
compared to a Poast that hasteth on the  
Kings businesse; it is compared to a Wea-  
uers shuttle, that soone passes from one end  
of the Loom to the other: It is compa-  
red to a thought that runneth ouer the  
world in a moment: how shorte doe wee  
thinke the time that is past? how soone doe  
we thinke a weeke, a month, a yeare to bee  
gone? Therefore this is a necessarie petici-  
on of *Moses*; *Teach vs so to number our dayes*  
*that wee may applye our heartes to wisdoms.*  
For what is it by Geometrie to take the  
breadth and length of the most huge  
things and spacious prospects, and not  
to measure our life, which *David* sayth  
is but a Spanne long. What is it with  
the cunning Philosopher to knowe the  
causes and effectes of many things, and  
neglect



*The Houre-glasse of mans life.*

neglect to consider our owne frailty: with the Historiographer to know and report what other haue done, and to neglect the knowledge of himselfe; with the lawyer to prescribe many preceptes, and to forget the common law of nature: with the Arithmetitian to be exact in numbring and deuiding the least fractions, and not to be able to number our dayes: What is it to liue like doctors in diuers faculties, and to dye God knowes like simple men: therefore saith *Moses*: *Teach vs so to number our daies that we may apply our hartes to wisdome.* For numbring of men, we haue an example in *Dauid*: for numbring of mony we haue examples in Marchantes: for numbring of sheepe & oxen it is found among Graues, and euery man hath Arithmetick enough to number the things of this life: but there be few that do rightly number their dayes, for where is there one of a hundred that dooth not eyther forget his mortality, or if he doe remember it dooth not proroge his life, and perswade himselfe of many yeares: or if not, yet that dooth apply his hart to wisdome in his time: therefore although *Moses* himselfe had well learned his lesson, as appeares by taking such a fit occasion as I named in the beginning, to fall

1. Sam. 24

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*The Houre-glasse of mans life.*

fall into this meditation, and as appears by the diuers futable speeches hee vses in this prayer, yet because hee sawe the most men still ignorant, forgetfull, secure and vnwise. He prayes God to giue them grace to consider their fraile and mortall estate, and wisely to make vse of it.

But some may say, what neede we seeke any further? *Moses* himselfe in the 10. verse hath set downe the number of our dayes, where he saith; *The dayes of a mans life threescore yeares and ten*: but wee must marke, there he compares the shortnesse of mans life in his time, with the length of mans life in the dayes of his fathers, who liued seauen hundred, eight hundred and nine hundred yeares, and now the age or life of man was but threescore yeares and ten, or foure score; as *Ieremie* prophesied, that the *Isralites* should be in captiuitie in *Babell* seuentie yeares, that is a whole generation: and yet in the tenth verse, in those wordes *Moses* meant not to set downe the certaine terme of euery mans life, for then hee needed not to haue made this petition; *Teach vs to number our dayes*: but hee had experience as wee haue, that some dyed in their infancie, some in their childhood, some in their

M middle



*The Houre-glasse of mans life.*

middle age , and some liue till that full terme , then they dye : yet whereas one Apple hangs on the Tree till it be mel- low and fallies of it selfe, there be a hundred that are broken off with violent hand, and violent windes.

But suppose a man should liue till hee bee threescore yeares and tenne , halfe that time is spent in sleeping , which may be subtracted from the grosse summe, and then there remaines but thirtie and five yeares, whereof wee may deduct fiftene yeeres of our childhood , wherein we are rather troublesome then profitable , and not fitte to doe any great seruice , eyther to God or men , and so there remaines but twentie yeares : now take from that the time that is spent in wickednesse, the time that is spent in idlenesse , the time that is spent in superfluous eating , drink- ing and other necessary things , and then consider how little time remaines where- in wee applye our heartes to wisdom, euen of those who liue threescore yeares and tenne, how much lesse of those who dye sooner ? But this was but a suppo- sition that a man may liue so long , for Saint Iames saythe ; *A man cannot tell whether hee shall liue till to morrowe.* Now the

Iam. 5.



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the time thar is past is gone, and cannot bee called againe, (therefore Time was wonte to bee painted with hayre before and balde behinde:) the time that is to come, is none, and cannot bee presumed vppon; (Therefore it is sayde of a wise man, hee woulde make no promise for to morrowe:) so that wee haue none but the present time to applye our hearts to wisedome.

*Moses* hath doone what hee can in this Psalme, to instructe all men in the knowledge of the breuitie of their life, and vncertaine certaintye of their death, and prayes to God in these wordes to teach them further and better: for all that is sayde in the Scripture, aswell in this, as anye other matter, shall bee vnfruitfull, except God doth teache the hart aswell as the care; for it is not the planning of *Paul*, nor the watring of *Apollo*, <sup>1. Cor. 3.</sup> but God that giues the increase. Nowe wee haue seene his petition for the numbering of our dayes, let vs come to his reason, that wee may applye our hearts to wisedome.

He desires God not onely to teach vs to number our dayes, but so to teache it vs, that we may apply our harts to wisedome,

M 2

and



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and not to folly : Men are in extremities of euery side ; some all their desire is to dye and to be gone : some all their desire is to liue and neuer to dye : some againe know they must away , and are content to carrie their time , but doe not seeke for wisdom , and study to liue well while they bee heere . There be some , who although their liues be shorte and too shorte if they were best imployed , to become so wise as they should , yet by laying violent hands of themselves doe make them shorter , but this is not wisdom but foolishnesse . In the sixt commaundement it is said ; *Thou shalt not kill* , one obserues vpon that , because it is not added , *thy neighbour* , hee meanes also thy selfe . If it be a great sinne for a man to kill another ; it is a greater sinne to kill himselfe : againe , life is a blessing of God , and death is a part of the curse . Now a man may not thrust from him the blessing of God , and pull vpon himselfe the curse : God and not we doo appoint the time of our birth , so God and not wee must appoint the time of our death .

No good man that wee read of in the Scripture , neither *Iob* , *Dauid* , *Lazarus* , nor any other , though they were in great  
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*The Houre-glasse of mans life.*

extremities did kill themselves, but onely wicked men and reprobates, as *Saul*, *Absolom* and *Iudas*. *Cleombrotus* a Heathen man, hearing of the immortallity of the soule, killed himselfe, that hee might obtaine immortality, beeing ignorant that there is immortalitie in hell aswell as in heauen: and *Lucretia* and certaine Heathen women killed themselves that they might not be defiled with Souldiers, not knowing that the bodye is not defiled, if the minde bee chaste, and yet if it were uncertaine, adulterie should not haue been so much feared as certaine murder, they should not so much haue feared a sinne that might bee repented, as a sinne that could not bee repented, because time was cut off, homicide hath alwayes beene so detestable a thing in the Church, that such haue beene denied Christian buriall, that where most men are with-houlden from sinne by the feare of death, seeing they doe not feare death, they might feare something after death, that is, the reproche of those that liue. There was one sayde to his sonne who had often these wordes in his mouth; I would I were dead: I preche (saith hee) learne first to knowe what it is to liue. Some in crosses will say,



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I would I were as deepe vnder the earth as I am high, but waye first wherefore God hath placed you vppon the earth, and caused you to growe so high as yee be, and what hee dooth require of you: and waye whether yee haue done it or no, and what rewarde abideth for you, if you haue not; and then consider whether it be not fitter to learne to be wise and to liue better first.

Some againe, as I sayde, are in the other extremitie, and would liue still and neuer dye; many olde men that haue lyued long already would not dye, as appears by marrying young women, and building new houses; but such men haue neyther right reason to consider of the estate of this life, nor true faith to consider of the estate of the life to come, this is a life full of miserie, & the next to the children of God, is a life full of felicitie. It is said of *Hierelitus*, that euery day hee wept, and beeing asked the reason, he answered; Because the world was full of miserie. The *Thracians* at the birthe of their children euer wepte, their reason was, because they were borne to miserie; and at the death of their children euer reioysed, because they were freed from misery, as they thought: *Paul* sayth

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*The Houe-glasse of mans life.*

sayth of himselfe and the Church; *If our hope were onely in this life, wee were of all other the most miserable*: All men are miserable in this life, but those most miserable that haue most afflictions, if there be not hope to sweeten them: indeede no man liues one day, wherein one griefe or danger or other dooth not waight vpon him in regarde of his soule or his bodye, his goods or his name, his wife, his children, his friends, his Prince or countrie, in regarde of the temptations of the deuill, the worlde and the flesh; wee see many dangers, but wisemen doe foresee more. From the Cradle to the graue wee are toste with troublesome things; and if in our lyfe we meete with anye profitable or pleasante thinges, they soone vanishe away, at the least the pleasure of them. As one saith; When a Spider hath emptied euen her venie bowels to make one slender Webbe, one puffe of winde blowes all awaye: so when men with labour and trauell haue procured anye thing that they desire in the world, they are soone blowne away.

But a good man, that doth not only consider the misery of this life, but the felicitie of the life to come, dooth finde no such contentment in the best estate of his life



*The Houre-glasse of mans life.*

that hee would desire alwayes to dwell in it, and why should any man desire to continue in the world? faithfulness in the most is gone, loue is gone, & so comfort in respect of men is gone, & seeing we must needs away why not now, & if we would not now when then, will not the worlde bee vnto vs twenty yeares hence as it is now: where is the longing of *Paul* to bee dissolued and to be with Christ? where is the longing of Saint *Augustine* to see that head that was crowned with thornes? and to see those handes that were pearled with nailes? As death takes vs from our friendes, so it takes vs from our enemies, as it takes vs from the delightes of the world; so from the griefes and sorrowes of the world: therefore why should men be vnwilling to die, seeing *Solomon* saith, which belongs to good men indeed: *The day of death is better then the day that a man is borne*; death indeed considered in it selfe, is to be abhorred: but considered as Christes death hath made it to vs hauing taken away the sting of it; it is to be embraced, as the end of a miserable life, and the beginning of a happy life. As the Apostle saith of the seeede: *It is not quickned except it die*; So he saith of vs: and as it is not the worse for the seeede that it is plowed and har-

Eccle. 7.

1. Cor. 15



*The Houre-glasse of mans life.*

harrowed into the ground : so it is neuer the worse for vs , that a little earth is throwne ouer vs, when the Sunne of righteousness shall appeare , wee shall spring more freshlye . Therefore seeing Christ is to his both in life and in death aduantage, let a good man or good woman say , if I Phil.4. liue I shall doe well, and if I dye I shall do better. How dooth a bride reioyce when her husband calles for her, though her mother and friends doe weepe for her departure into another countrie, yet if modestie would suffer it, then shee could laugh because she goes to him that hath her heart. It is a worthy saying of *Jacob* that I haue thought of many a time, when he was sick and in the midst of his speech with *Ioseph* and his other sonnes ; *Lord* (saith he) *I haue wrought for thy saluation* : therefore let no man so desire this life , but let him be content to change it for a better; for it is an absurd thing, that naturall inclination should ouerrule the force of Christian hope.

There is a third sort of men, as I said before, who know they must dye, & will peraduenture bee content to yeelde to death when it comes, but they will not labor for wisdom while they liue , therefore it were well they would often take vp this petition



*The Houre-glasse of mans life.*

petitiō of *Moses*. Teach vs to nūber our daies  
that we may aply our hartes to wisdome: But  
what wisdome doth *Moses* meane? If he  
had bin a Phisitio, we might haue thought  
he had ment naturall wisdome, to pro-  
uide Methredates and preseruations for this  
life: if hee had beene a Philosopher, we  
might haue thought by wisdome, he had  
ment humane wisdome, to know the na-  
ture of things in the firmament, in the  
earth, and in the sea, to obserue things past,  
and to gesse at all things to come: but  
*Moses* was learned in all the wisdome of  
the *Egyptians*; therefore he prays not for  
that wisdome which he had, but for that  
which he and the people wanted: if he had  
beene a Politition as *Matheus* calls  
him, wee might haue thought hee ment  
here worldely wisdome, to heape vpon  
honours, riches, and prefermentes for him-  
selfe and his posterity: but his practise was  
against this wisdome, for he refused to be  
called the sonne of *Pharaos* daughter, and  
the pleasures and treasures of *Egypt*, and  
his drift in this place shewes that hee  
meanes not this wisdome; for what simi-  
litude had there beene betweene this  
petition, that God would teach them to  
number their dayes, that is to knowe the  
bre-

Heb. 11.



*The Houre-glasse of mans life.*

breuitie and vncertainetie of their life,  
and his reason: That we may apply, our  
heartes to wisdom: if hee had ment  
this wisdom to heape vp riches and  
honours which wee must shortly leaue  
behinde vs: therefore wee must knowe  
*Moses* being a deuine, hee prayes for  
spirituall, Godly, and heauenlye and  
true wisdom, that is, the knowledge  
and practise of the worde of God, which  
is able to make a man wise vnto saluati-  
on; this is the wisdom that *Salomon* 1 King. 3  
the wisest man in the worlde prayed  
for, before riches, long life, or the life  
of his enenies, and which hee saythe  
in the *Proverbes*, is better then Golde Pro. 3.  
and Pearles, to shewe that it will recom-  
pence all the cost that can bee bestowed  
vpon it.

This is the wisdom that the Queene  
of *Sheba* tooke such a long iourney for, 1 King. 10  
to shewe that it will recompence all the  
labour that can bee bestowed for it, and this  
is it that shall iustlye procure the title of  
wise men, as *Moses* saith, of those that  
heare and obay the worde in *Deutero-* Deu.  
*mie*: it shall bee sayde of them, they  
onelye are a wise people; and in re-  
spect of this wisdom, our Saniour  
Christ



*The Houre-glasse of mans life.*

Christ calleth the true professors of the  
Mat. 25. Church wise virgins.

Wherefore *Moses* saith: *Teach vs to  
number our dayes that we may apply our hearts  
to wisdom*; For that which is rotten and  
tottering, had neede leane to a stable thing;  
we haue seene how fraile the body is, there-  
fore we had neede of wisdom, whereby  
we may repaire the soule: wee haue seene  
this life is short and vncertaine, therefore  
we had neede of wisdom, that we may  
seeke for a better life that is euermlasting:  
seeing wee shall leaue all outward things  
behinde vs, we haue neede of wisdom  
that wee may haue some thing to carye  
with vs.

Wisdom is a generall word, and com-  
prehendes all that a man is to beleue, to  
doe, to suffer before death that may make  
him happy in the next life, *Paul* that speaks  
of the shortnesse of mans life, and compares  
1. Cor. 5. it to a tabernacle, or a shed of bowes: He  
willes maiestrates to gouerne their subiects  
equally: and he willes subiectes to obey  
Rom. 13. their gouerners dutifully; he willes minist-  
2. Tim. 4. ers to attend vnto reading, and to preach  
in season and out of season: he willes the  
Rom. 12. gouerners of the Church to rule with dili-  
gence, and to redresse the things that re-  
maine



*The Houre-glasse of mans life.*

maine: he willes the Christians to come *Titus. 2.*  
together euery first day of the weeke, not  
only to here the word, pray, and receiue the  
sacramentes, but to distribute to the poore: *Ephc. 6.*  
he willes husband to loue their wiues, and  
wiues to obay their husbands: he willes  
children to honour and obay their parents,  
and parentes to instruct their children: hee  
willes seruantes to obay and shew all good  
faithfulnesse to their maisters, and maisters *Titus. 2.*  
to do that which is right to their seruantes,  
for saith he. we must all die and we must all  
appeare before the iudgement seate of  
Christ. and receiue according to that wee *1. Cor. 9.*  
haue done in this body; now he that would  
lye soft must make his bed thereafter:  
therefore when *Moses* saith; *Teach vs so to*  
*number our dayes that we may apply our hearts*  
*to wisdom*: he meanes that we may walke  
not as fooles but as wise, redeeming the  
time as *Paul* saith: that we may get know- *Ephc. 5.*  
ledge, faith, repentance, and grow in euery  
grace and vertue belonging to our reno-  
uation here, and saluation hereafter, and  
that while it is called to day according to  
the countell of *Salomon*: *Remember thy ma-* *Eccle. 10.*  
*ster in the dayes of thy youth*; before the kee-  
pers of the house tremble, that is the hands;  
before the strong men shall bow, that is  
the



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the legges; before they waxe darke that looke out at the windowes, that is the eyes: before the daughters of musicke shall be abased, that is the eares: before the Grashoppers or crooked shoulders shall bee a burden; and before the wheele shall be broken at the cesterne, that is the heart: and before dust returne to the earth whence it came, for that which foolish men desire to doe in the end, wisemen labour to doe in the beginning: as one saith wisely; When I was young I studied how to liue, and now I am old I study how to dye. The Apostle saith: *It is appointed to all men once to dye*; now that which is once, and but once to be done, is to be carefully done, for to dye well, saith maister Perkins is an art that must be learned as long as wee liue: therefore he that would dye well, must be careful to liue well, he that must be at an houres warning will haue all things ready, his cloake, his bootes, his spurs and all, wee may be called for within this houre where is our cloake, our bootes, that is our vertues, and readines for our iourney to be gone, he that would be perfectly wise in the life to come, must labour to be partly and truly wise in this worlde, therefore *Moses* saith ligare: *Teach vs so to number our dayes*  
that



*The Houre-glasse of mans life.*

*that wee may apply our heartes to wisdom.*  
And marke that hee saith; *Apply our hearts to wisdom*: Not our eares to heare of it onely, nor our tongues to speake of it onely: but our heartes to thinke of it, and he meanes not a few wandering thoughtes of wisdom; but a serious and conscionable bending of our iudgement and affection to those things that wisdom requires, that we may looke both neere enough what we are now, and farre enough, what we shall bee afterwarde, and thinke of it soone enough, and thinke of it long enough.

It is not enough to heare a funerall sermon & to speake of death, but to thinke of it; nor to heare of heauen & speake of better life, but thinke of it, what it is to haue it, and what it is to want it.

Marke, he makes to consideratiō of death a reason to apply our heartes to wisdom, we are so vnapt to goodnesse that wee had neede of reasons to perswade vs to euery good thing, and wee are so apt to foolish things, that we had neede haue some reasons to perswade vs to wisdom: now there is no reason of more force then this; that our life is shorte and vncertaine, and wee cannot tell whether wee haue a weeke



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weeke, a daye, or an houre, to learne this long lesson.

- There is nothing can teach a man better how to liue then to thinke euery daye to dye, the wise man saith; If thou wouldest remembe: thy end thou shouldest not sin; *Ezechias* when the message of death came to him, how profitable were his meditations, *Iacob*, *Iosua*, and *Dauid*, how carefull were they to instruct their families, and to doe such things as were to be done? when they did see and say; we goe the way of all the world: therefore saith *Salomon*, *It is better to go into the house of mourning, then into the house of banqueting*: For he that is wise will lay it to his hart. *Philip* king of *Macedon* appointed his chamberlaine euery morning to cry vnto him, *Philipp* remember thou art mortall and must dye: and it is saide to this day *Presbiter Iohn* hath serued to his table a deathes head in a platter, to put him in minde of his mortallity, and many men it seemes to the same end doth weare a deathes head in a ring on their finger: nay euery one dooth weare death it selfe in his finger, for euery ache and euery paine doth put a man in minde, though he be now well he shall be sick, & though he now walke strongly he shall lye weake vpon

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though he now liue, he shall die. Therefore saith *Moses*; *Teach vs so to number our dayes, that we may apply our hearts to wisdom*, for forgetfulnesse of death, is the cause that we apply our hearts to follye, as the five foolish Virgins, who thought not of preparing themselues till the Bride-Mat. 25.grome came. As many put off repentance till the last, and are busied about any thing else that is most necessarie. *Moses* knew that both wise and foolish dye, but diuerslie; Wise men dye, and doe after death receiue the rewarde of their wisdom; fooles dye and receiue the fruite of their follye. Therefore let vs apply our hearts to wisdom, that whether Christ send for vs by his Angels, wee may bee receiued into *Abrahams* bosome; or if we tarry till he come himselfe, we may be receiued into the wedding chamber.

N

The





# The reward of Religion and Godlinesse, and pu- nishment of irreligious wickednesse.

L V K E. 16. .

19. *There was a certaine ritch man  
which was clothed in Purple and fine  
linnen, and fared well and delicately  
euery day.*
20. *Also there was a certaine begger na-  
med Lazarus, which was laine at his  
gate full of sores.*
21. *And desired to be refreshed with the  
crummes that fell from the ritch  
mans table, and the dogges came and  
licked his sores.*
22. *And it was so that the begger dyed,  
and was carryed by the Angels into  
Abrahams bosome : the ritch man  
also dyed and was buried.*
23. *And being in hell in torments, &c.*  
24. 25. 26. 27. 28. 29. 30.

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His text stands of two parts; the first is a Historie, the second is a Parable: the Historie continues vnto the 23 verse, Wherein our Sauour Christ setteth

forth an example of a ritch man, whom he describes by his apparell, by his diet, by his death & buriall: & of a poore man, whom he describes by his name, by his infirmities, & other circumstances. The Parable continues from the 23. verse, to the end of the Chapter: wherein our Sauour Christ by parabolicall speeches, for our capacitie, sets forth such things as else we could not conceiue. For where it is said, the ritch man being in hell should lift vp his eyes and see *Abraham* and *Lazarus*, and should speake to him with his tongue, and *Abraham* should heare him and answer him againe; These things must be vnderstood after the maner of Parables, for the ritch mans body was not in hell, but in the graue: it is said hee was buryed, onely his soule was in hell: therefore hee had not the vse or gouernement of his eyes to see, of his eares to heare, nor of his tongue to speake,



*The reward of Godlinesse.*

neither were the bodyes of *Abraham* and *Lazarus* in heauen, that they should heare the rich man, or speake vnto him; therefore the rehearfall of corporall sight, hearing and saying, is after the manner of Parables, for our capacitie and instruction, that we might know how the estate of the good and bad shall differ in the next life, from that it is in this life: how they that haue heere serued God, reuerenced his worde, loued their brethren, fathfully done their duties, and patiently borne their crosses, shall in the next life be comforted and rewarded, and those that haue here dishonoured God, contemned his word, neglected their brethren, and not done nor suffred such things as God would haue them, shall in the next life bee perpetually punished, and in vaine shall desire the least mitigation of their miserie.

The drift of our Sauour Christ in this example, is to discourage the *Pharises* from their wickednesse, or else in this rich man to behold their doome, & to encourage his disciples in vertue and goodnesse, and so in this poore man to beholde their reward.

The rich man is set in the first place, because in this life he had the preferment; and he is purposely described to haue the world

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pleasa



*The reward of Godlinesse.*

world at will for the backe and the belly, he had asmuch as hart could wish; for the backe, hee was cloathed with Purple, a colour both costly and goodly for the sight, and fine linnen softe and easie next the skinne, for feeling for the belly hee fared deliciouſlie, that is, hee had many pleasant and daintie dishes of meate, and that not once or twice a weeke, but euery day: hee had also diuers other things answerable and suteable to these; as a stately house, for it is said, *Lazarus* lay at his gate or gate house, and might not haue access to his inner building, he had also diuers seruants to waite vpon him, for it is saide, no man gaue releefe to *Lazarus*, neyther the maiſter nor any of his men: likewise he had a kennell of Houndes for Hunting, or Spanniels for Hawking, for it is sayde the Dogges came and licked *Lazarus* sores: but our Sauour Christ specially noteth his apparell and dyet, to shewe his vnmercifulnesse, that hauing abundance of the things that *Lazarus* wanted, beeing hungrye and colde hee would not releuee him.

The meaning of the Holy-ghost is not to condemne the vse of costly apparell and pleasant meate, as some peraduenture may



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thinke, for if we could haue heard it sayde of this rich man, as it is sayde of rich *Iob*, *That he fed the hungrie, and clothed the naked*; wee should haue had no cause to mislike his aboundance, for apparrell and that of all colours is ordained of God, not onely for our nakednesse, but also for our comelinesse; meate and drinke of all kindes is ordained of God, not onely for our emptinesse, but also for our daintinesse, not onely for necessitie, but also for solemnitie; although this man hauing no grace, no doubt did abuse his aboundance, to sursetting and gluttony; therefore hee is commonly called the rich glutton, which sinne is much spoken against in other places of Scripture, and must bee auoyded of vs. as that which will bring vs not onely to other sinnes, but to condemnation, as the Apostle saith; and therefore one saith; No manuell though of all other creatures the diuell did take such delight in the Hoge, because they are so like his cormorants. But our Saviour Christ condemnes his vnnmercifulnes, that though hee had plenty of meanes, yet he had no minde to doe *Lazarus* good.

This man was a carnall man, that did onely feede his body, and cared not for the foode of the soule; he regarded not *Moses* and

Phil. 3.



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and the Prophets, he studied to clothe the body, and cared not for the apparell of the soule; he wanted loue and liberalitie: hee had his portion in this life, but none in the life to come, for he went to hell.

Some thinke, because they fare not deliciouſlie, nor go apparrelled gorgeiouſly as this man did, they are without the compaſſe of this condemnation; but it is not the hauing of theſe things, but the want of grace to uſe them well that condemned him: therefore though they haue not that he had, yet if they wante that he had not, they may go to hell. Some thinke there be no bad men but murderers, adulterers, diſſidards, blaſphemers, and ſuch like, but the Scripture ſaith, that worldly and couetous men be wicked men and ſhall periſh alſo. 1. Cor. 6.

Some thinke if they cannot be charged with getting their goods ill, there can be no plea againſt them for the uſe of them; but the Scripture condemnes not onely oppreſſors and deceiuers, but alſo vncharitable niggards, and not onely thoſe that bee vniuſt, but thoſe that be vnmercifull ſhall beare their iudgement: how much more thoſe that bee both vniuſt and vnmercifull? Some ſaye they may doe what they liſte with their owne, but



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first consider the things wee haue are not our owne; *The earth is the Lords* (saith *Dauid*) and all that is therein, hee is the owner of them in fee simple, wee haue but a lease from him for life, or for tearme of yeares, and with *Prouiso*, that we make no strip nor wast, that we performe the Lords seruice, appeare in his courts or assemblies, that we pay him his rent, that is, tribute to *Cesar*, maintenance to the Minister, and reliefe to the poore; and those that doe not, the Lorde may daylye, and will reasonable saye to euery man, as it was sayde to the vniust Steward; *Giue account of thy Stewardship, for thou mayest bee no longer Steward.*

*There was a certaine begger.* There hath alwayes beene, are, and shalbe diuersities of estates and degrees in the world, some rich and some poore, and many times it falles out, though not alwaies, that wicked men haue a greater portion of outward things, then godlye men, that *Salomons* wordes might bee confirmed; *No man knowes by these things whether he be loued or hated*, that is, No man can saye because I am ritche, therefore I am loued of God, for *Dimes* was ritche and yet hated; not because hee was ritche, but because he was naught; and no  
man

Eccle.9.



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man can say I am poore, therefore I am hated, for *Lazarus* was poore, and yet loued, not because he was poore, but because hee was good.

How *Lazarus* became poore, it is not set downe, there be many meanes of impou-  
rishment: sometime men become poore  
by the oppression of the ritch, that by force  
take from them that is theirs, as *Ahab*  
tooke away *Naboths* vineyarde: sometime  
by ritch mens defrauding and deminishing  
of their wages: sometime by fire, water,  
theeves, which we call mischances or ca-  
sualties, though it come not to passe with-  
out the prouidence of God, as we see in the  
example of *Iob*. 1. Kin. 18  
Iam. 5. 39  
Iob. 1.

But it is most probable that *Lazarus* be-  
came poore by sicknesse or other infirmi-  
ties of the body, spending that he had vp-  
on Phisitions and Surgions, or vpon him-  
selfe in the want of ability to labour.

And being poore he begged, for though  
it be saide in the law there shalbe no beg-  
ger in Israell: yet the meaning is not that  
the poore being in extremity may not beg,  
but that the ritch, and men of authority,  
should vse such contribution and care of  
them, that they neede not begge, which  
was neglected now, especially towards

*Laza-*



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*Lazarus* that hee was faine to begge, for though *David* saith; *I haue beene young and now amould*, yet did I neuer see the righteous forsaken nor his seede begge their bread; yet wee must vnderstand it, not as a thing that neuer falles out: but that hee neuer sawe when the Church in his time was well ordered, and the commaundement of God regarded: but afterwarde the state of the Church and common wealth of *Israell* grewe out of order, and then two blinde men stood by the waye side begging, then a cripple laye at the beautyfull gate of the Temple, to aske almes of *Peter* and *John*; then *Lazarus* laye at the rich mans gate and desired crummes, but this was the fault of the gouerners to suffer this, and not of *Lazarus* to doe this: now as the lawe of God saith; There shall bee no begger in *Israell*: So the law of the prince sayth there shall be no begger in England, and as the Scripture appointes this meanes of releeuing the poore, that euerye first daye of the weeke that is euerye Sabbath, when the people came together, they should laye somewhat a part, as God had blessed them, in the iudgement of their owne consciences: And the same should bee distributed in simplicity,

*Acts. 3.*

*2. Cor. 16*



*The reward of Godlineſſe.*

ciye by the Deacons: So the lawe of the Prince appoints, that men should lay apart ſome thing for the uſe of the poore, as God hath bleſſed them, in the iudgement of their neighbours, and the ſame ſhould bee diſtributed by the hands of ouer-ſeers: and if any Towne bee ſurcharged with poore, the lawe appointes that other Townes and perſons leſſe charged, ſhall bee aſſiſtant vnto them, at the diſcretion of the Juſtices: I would to God this Godlye order were ſo well obſerued, that wee might ſaye with *David*: *In our time I haue not ſene the righteous and their ſeeds begge their bread.*

But in ſome places this is not brought yet into order, and in ſome other places it is againe quickly growne out of order, for ſome Towneſmen doe not rate themſelues and their neighbours conſcionably and proportionably, as they may prouide for the poore, but as they may ſatiſfie their owne humors, and content one another: and ouerſeers that ſhould bee as it were fathers for the poore, are neglygent to call for the amendment of this fault, and where it cannot bee helped at home becauſe of the multytude of poore: They are neglygent to call to the iuſtices of  
peace



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peace to procure helpe from other places, and I wish Iustices of peace beeing complained vnto, would not bee negligent to drawe other persons and parishes, to contribute to their neighbour Townes as the law appoints, for then it will come to passe that not the poore, but the ritch shalbe relieued by this good statute, who doe spare a great matter of that they did giue at their dores, and as they trauelled by the wayes; especially Gentlemen and yeomen that dwell in little villages and hamlets, as it were alone, who were in time past most cloyed, are now either nothing or verie little charged, if they be not drawne into a proportionable contribution by the order of the good law that is prescribed. What a furtherance iustices of peace may be to the reliefe of the poore; not only by their purses being of great ability, but by their authority, hauing the ability of other men as it were at commaundement, we may easily conceiue, now those that will not doe the good they may, shall not haue the reward they would.

It was no great almes that *Lazarus* desired, yet hee could not get it, the dogges were more mercifull then their maister, they gaue *Lazarus* their tongues, but hee would



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would not giue them his crums, the Prophet *Amos* speakes of such men in his time *Amos. 6.* that did drinke wine in bowles, but did not remember the affliction of *Ioseph*.

I might here take iust occasion to enter into a common place of liberality, and that not vnprofitably, in respect of the great necessity and vie of it: especiallye at this time, when the loue of many waxes colde, and in respect of that which followed to this man for want of it: but because it is an argument often spoken of by many, and plentifully written of by some, I will passe it ouer; onely let vs marke some necessary circumstances that are pertinent to this example.

1 Whereas the noblenesse of all creatures consist in giuing, and the more bounty that is in any, the more praise; what a base thing was it in this man that he would not practise it.

2 Although many are bound to this duty, yet rich men are most bound to it; therefore consider what a couetous part it was in him not to doe it.

3 The Apostle saith: Rich men should be rich in good workes, according to that proportion that our Sauiour Christ speakes of; *He that hath much let him giue plentifully;* there-



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therefore what a miserly thing was it in him, that he would giue nothing, no not the crummes.

4 Although there must bee care had of dyuers other poore, yet the sicke and sore should not bee neglected: therefore how great vnnmercifulnesse was it in this man that had no pittye on such a one.

5 *Paule* saith, we are bound specially to respect the housholde of faith, therefore what impiety was it in this man, not to receiue *Lazarus* who was a godly man.

6 Lastly although many ciuil men that haue no religion in them, who wil not giue almes religiously according to the rules of the Scripture, yet for vaine glory, and ostentation they will giue to those that come to their dores: therefore what inhumanitye was in this man that would not giue at his gate nor any way.

He was one of them the Apostle speakes of, that is a reprobate to euery good worke, and that our Sauour Christ spake of, to whom it shall be saide at the day of iudgement: *Goe yee cursed into euerlasting fire;* for when I was hungry yee fed mee not: therefore let vs bee content to feede Christ in his members, with our meate, who

Titus. 2.

Mat. 25.



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who was content, to feede vs with his owne flesh.

*Lazarus dyed*: It is like hee dyed for want of reliefe, and then the rich man was guilty of his blood, and he was punished there after: in the law it is said if a man be slaine, the Elders of the Cittye shall wash their handes and say, they are free from the blood of that man. How can rich men in some Townes now wash their hands, & say they are free, when many of the poore do perish thorow their default, both in not relieuing them, & procuring them reliefe: But marke, *Lazarus dyed*. When *Adam* sined, hee killed himselfe and all his posteritye, for although hee died not by and by, yet his life after was but a dying life, euerye daye hee set forward a step vnto death.

And this example dooth witnesse that which *Salomon* speakes. Wisemen dye as well as fooles: but yet to a dyuers ende, good men dye that they maye rest from their labours, laye aside the miseries of this life, and receiue the rewarde of their vertues: bad men dye, that they maye laye aside the pleasures of this mortall lyfe, and receaue the rewarde of their vices. Therefore *Iames* speak-



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speaking to wicked rich men saith: *Houle for the miseries that shall come vpon you; for your meriment shall not last alwayes*, and speaking to the godly poore, he saith: Be patient therefore brethren and settle your hartes till the comming of the Lord, for your oppression and misery shall not last alwayes: It is said, *Lazarus was carryed by the Angelles, &c.*

Hcb. 1.

The Angelles as the author to the *Hebrewes* saith; Are ministering spirites, for their sakes, who are appointed to saluation, they doe minister vnto them dyuers wayes in this life, sometime reuealing the

Luk. 1.

counsell of God vnto them, as *Gabriell* did to the virgin *Mary* touching the birth of Christ: sometime ministering to them corporall food, as the *Manna* that the children

Psalrn.

of Israel did eate in the wildernesse is called Angelles foode, because it was ministred by Angelles: sometimes by preserving them from danger; as the two Angelles did *Lot* from the insurrection of the

Gen. 19.

*Sodomites*: sometime in deliuering them out of danger, as when *Peter* was in prison, the Angell opened the dore of the prison

Afts. 12.

and the gate of the Citty: therefore it is saide; they pitch their tentes round about

Psalrn. 34

those that feare God also, as they minister



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to the Saints dyuersely while they liue, so when they dye to carry their soules into the place of ioye; therefore Doctor *Fulke* when hee dyed made this petition, Lorde send thine Angell to fetch away my soule.

But whether did the Angelles carry *Lazarus*, it is saide into *Abrahams* bosome: he that in his life could not be admitted into rich *Diners* his house, but was faine to lie at the gate with the dogges, at his death is taken into rich *Abrahams* bosome, where *Diners* might not come: the Papistes say, by *Abrahams* bosome is ment *Limbus patrum*, or place of custody, where the fathers were kept from the beginning, till Christ came and fetched them out: but by *Abrahams* bosome is not ment their sayned *Limbus Patrum*, but the kingdome of heauen, as our Sauour Christ saith in another place: *Many shall come from the East, and from the West and sit downe with Abraham, Isaac, and Iacob in the kingdome of heauen, when the children of the kingdome shall be cast out: Lazarus* was not in a place of custody, but of felicity, he was comforted; if any shal aske why it is called *Abrahams* bosome; he must know the Scripture giues it dyuers names, sometime it is called the presence of God; *Salo-* Eccle. 1.



*The rewards of Godlinesse.*

*mon saith: The soules of the righteous goe to God that gaue them; Sometime it is called Paradice, as our Sauour saith to the theefe*  
*Luk. 23. on the crosse: This day thou shalt be with me in Paradice; A place of honour and pleasure, after thy sorrow and shame: here he calles it Abrahams bosome, because it is the rewarde not onelye of Abraham himselfe, the father of the faithfull; but of all his true seede: and the rather because hee speakes to the Iewes, who all boasted they were the children of Abraham: but Christ by this example teaches them, that those who are the children of Abraham according to the flesh, maye perish for all that as Dines did, but those onelye who are the children of Abraham according to the faith, shall bee saued.*

If I should remember you againe of *Lazarus* his former misery, when he laye full of sores at the rich mans gate, and should compare it with his present felicity, I should but lead your mindes into admiration, with the strange difference. If we see a great man in his working day cloathes, we thinke him no body and little regard him, but if wee obserue him in his holy daye robes, we do make more reckoning of him:

So



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So consider *Lazarus*, as hee was cloathed with corruption, and yee will thinke him worse then the Wormes: but consider him as hee is cloathed with incorruption, yee will thinke him better then Kinges: of *Lazarus* his former wretchednesse, yee may sufficiently conceiue, but his present blessednesse yee cannot fully reach, for saith Saint Iohn: *We know what we are, but it dooth not appeare what we shall be;* And Saint Paul saith: *No eye hath seene, nor no eare hath heard, nor no heart can conceiue the thing that God hath prepared for those that loue him.* 1.Ioh. 3.  
1. Cor. 2.

Wee haue seene manye wonderfull things, wee haue heard more wonderfull things, and wee may conceaue most wonderfull things, but wee neuer sawe, heard, nor fullye thought of this: therefore one sayeth; If thou seest any goodlye thing, yet saye that is not it, for if it were, it coulde not enter into thine eyes: if thou hearest of any excellent thing, saye that is not it, for if it were, it coulde not enter into thine eare: if thou dost conceaue and comprehend any excellent thing, saye that is not it, for if it were, it coulde not enter into thy hearte, wee cannot conceaue the excellencye



*The rewarde of Godlinesse.*

of *Adams* estate in *Paradice* before his fall, which yet was but an earthly happinesse, how much lesse can wee conceiue this which is heauenly; therefore the *Apostle* saith: *We liue by faith and not by sight.*

Yet that we might bee encouraged to walke in the narrow way that leades vnto it, and be contented thorow many tribulations, to enter into the kingdome of heauen, as *Lazarus* was: let vs consider of the excellency of his estate, now by comparing it with his former.

First for the place, before hee lay at the rich mans gate or gate house without, a base place for beggers: now hee is advanced, not into the rich mans parlor, or into the presence chamber of a Prince, no not of the king of *China*, which as it is saide is so set with precious stones that it shines bright in the darke night: but into heauen it selfe, which is called the throne of the king of kings. There are three places appointed vnto a man, the first is his mothers wombe before this birth, the second is this worlde in the time of his life, the third is heauen after this death: now how much the second doth excel the first, so much and much more dooth the third excell the second.

And



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And as there is a great change vnto *Lazarus* of the place, so of the presence: before his companye was beggers, yea dogges, for it is sayde the dogges licked his sores: but now hee was aduanced into *Abrahams* bosome, that is the communion of the Saints, and not onely of Saints, but also of Angelles, and not onely of Mat. 22. Saints and Angelles, but of God himselfe, and Christ Iesus the head of the Church, as hee saith to his Disciples: *I goe to prepare a place for you that where I am there you may be also;* and as *Lazarus* and those that bee in heauen, doe inioy this company, so no other company, they haue no more to doe with bad Angelles, and bad men and women, but with good Angels and good men and women. Iohn. 14.

Thirdly marke, *Lazarus* before when hee laye at the rich mans gate, was a base and forlorne person clad with ragges and full of sores: But now hee is in an estate of glorye, as it is sayde; The righteous shall shine as the Sunne, which is so glorious a creature that in some countries they worship it, yea the Sunne is inferiour in glory to those that are and shall be glorified in heauen.

Further marke, before when hee laye



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at the rich mans gate hee was hungrye, colde, sicke, sore and full of payne, but now as *John* sayeth in the *Reuelation*, of all those that are translated into a better life : *Hee dooth hunger no more, thirst no more, there is no more sicknesse nor death, for the first things are past.*

*1. Petr. 1.*

*Psalm. 16*

And it is saide, here hee was comforted, and not with a small comfort, but with vnmeasurable comfort : such as *Peter* saith, the Christians that were in fierye tryalles and afflictions did reioyce with ioye, vnspokeable and glorious in hope of it. *Dauid* in his meditations of it, and pray-  
er to God ; sayeth, In thy presence is the fullnesse of ioye, for there is nothing to abate our ioye as it is heere, seeing the first things are past, neyther shall there want any thing that may further our ioye: there wee shall beholde more goodlye things then euer wee sawe, not onelye the perfect beautye and excellencye of the Saints, but the shyning glory, and maiesty of God.

Wee shall heare more pleasant things then euer wee heard : As the singing of prayse, honour and glorye to God, for his wisdom, power, trueth, mercye, and goodnesse shewed to the elect, and  
for



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for his wisdom, power and iustice to the reprobate, with such matter in such order, and with such varietie of voyces great and small of Angelles, men, women and children, flowing from the perfection of that estate; as to the which no harmonye in the worlde can bee compared, and there are not onelye such comfortable things as the bodye is capable of: but also those that shall fullye satisfie and delight the soule, largesse of vnderstanding, plentifull remembrance, notable and perfect holynesse and righteousnesse.

Neyther shall there bee any abatement of our comforte by feare of change, for these shall bee euerlasting and vnchangeable. One saith; If a man did know him that should enioye this kingdome, hee would kisse the grounde whereon hee treads and salute him, with Happye man that thou arte, who shalt enioye the presence of God, the company of Angelles, the fellowshippe of Saints, and possesse infinite and euerlasting honour, treasure and pleasure, happye was the daye wherein thou wert borne, and more happye shall bee the daye



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wherein thou shalt dye, for then thou shalt be happy infinitely: this is the estate that *Lazarus* was lifted vp vnto. If hee had changed his former poore and base estate, to bee like to the rich man in his pompe and brauerie, it had beene a great thing: but when he is preferred imcomparably to this high estate of excellencie, it passeth all speech. This is the glory that *Paul* saith, all the afflictions of this life are not worthy of: Therefore our Sauour Christ saith;

Rom. 8.

Mat. 5.

Heb. 11.

*Blessed are ye when men reuile you, persecute you, and falsely say all manner of euill against you for my sake, reioyce and be glad, for great is your reward in heauen; which Moses saw by faith, and therefore as the Apostle saith, refused to be called the sonne of Pharaes daughter, and chose rather to suffer aduersitie with the people of God, then to enioye the pleasures of sinne for a season, esteeming the rebukes of Christ, greater riches then the treasures of Egypt, for hee had respect to the recompence of reward.*

Esa. 40.

*The rich man also dyed. Where we see the saying of the Prophet verified; All flesh is grasse, and the glorie thereof as the flower of the field: Not some, but all flesh, not the flesh of the poore onely, but of the rich*



*The reward of Godlinesse.*

such also. *David* in the person of the Lorde  
speakes of great men, saying: I haue saide Psalm. 82  
ye are Gods, but yee shall dye like men,  
and fall like one of the Princes, mea-  
ning that are gone: the difference be-  
twene men serues but for this life,  
as in a cast of counters one hath the place  
of one thousand pound, another of a  
halfe penny, but shuffle them together  
and there is no difference, and all of  
them are not worth a groate: *Nabucha-*  
*donasor*, *Julius Caesar*, *Phillip* of Spaine, and  
all the great men that haue liued former-  
ly in the worlde are dead. And the Scrip-  
ture saith: *There is not a man liuing that shall*  
*not see death*; this man in his life was like  
to a man that playes on a stage for an  
houre, in kingly robes: but when his part  
is played hee is turned into his Canuas  
dublet. Now what did all his possessions a-  
uaile him, when a little peece of ground  
of fure foote must containe him? what did  
his stately house profit him, when a smale  
and bale coffin of boordes must hold  
him? what did his braue apparrell helpe  
him, when a Linnen sheete must wind  
him? what did the pampering of his bo-  
dy pleasure him, when the Wormes  
must eate him? and what did his deli-  
cate



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care fare and sweete meate bring him;  
but sharpe and sowre sawce: we l all his  
wealth could not buie of death, for it is  
said he dyed.

*Hee was buried.* There is no mention  
made of the buriall of *Lazarus*, it may be  
he was not buried at all, because hee was  
poore and loathsome; but it is no matter  
to him, for wheresoever the bodies of god-  
ly men are bestowed, they shall bee found  
out at the resurrection, and glorified in hea-  
uen. But this man because he was rich, was  
buried, and it is like in stately maner, as the  
fashion is now, with a Harrauld of Armes,  
mourning gownes, and a painted Tombe:  
but it is no matter, for wheresoever the bo-  
dies of wicked men are bestowed, they  
shall be called for againe at the last iudge-  
ment, and be burned in hell.

But here is no mencion made of any  
thing hee gaue to the poore at his death  
neither: some ritche men who will giue  
nothing while they liue, yet when they  
dye will giue some small matter, although  
the poore are beholding to death for that,  
and not to them: therefore it might bee  
wished that such ritche men would dye  
quickly, that there might bee some good  
done at their death, for they do hurt while  
they



*The reward of Godliness.*

they live. Yee see the last of him, he is buried: so many men flante it out in their brauerie, and in their iniquitie, but the next newes wee here of them they are in their graue.

But what became of his soule? as *Lazarus* was carryed by the Angels into *Abrahams* bosome, so he was carryed by the devils into hell, for it is sayd he was in hell in torments. Wee see many dye, and because wee here no more tidings of them wee doe not regarde it; but the Scripture and this example telles vs what becomes of them, namely, that good men are in heauen, and bad men are in hell. Many men at their death do bequeath their land to such a one, & their goods to such a one, and know not what shall become of themselves, but afterwarde they knowe what is become of themselves, but know not what is become of any thing else. There bee manie like this man, that neuer thinke seriously of hell till they come there: some will say scoffinglie and desperately, they will caste fire-brandes there, but they shall bee tormented as this man was, and crye out for paine and griefe, with weeping and gnashing of teeth. As his riches could not buye of death, so it could  
not



*The reward of Godlinesse.*

not buie of hell : For riches auails not in  
the day of vengeance, saith David; for though  
the Prophet saith, there bee some wicked  
men haue made a couenant with death,  
& a league with damnation, yet he meanes  
not as if they could doe so indeed, but in  
their owne imagination : for it is saide, this  
man was in hell in torments, which is the  
place of all wicked men, for saith one ; If  
this vnmercifull couetous man bee in hell,  
as *Iames* saith, there shall bee iudgement  
mercilesse to them that shewe no mercie:  
where are vniust, vncleane, proud persons,  
idolaters, blasphemers, &c ? In this mans  
portion they may see their owne punish-  
ment, for there bee many in hell that in  
their life were not so euill, as many that  
liue nowe, who imagine neuer to come  
there : and if *Lazarus* be in heauen, where  
are good Maiestrates, good Ministers, and  
all holy and vertuous people ? But in this  
mans saluation, all godly men may see their  
owne good conditio[n], the difference that  
was betweene these two in the next life,  
shalbe betweene all the good and bad, as  
our Sauour saith, *Those that sleepe in the  
grau[e] shall arise, some to the resurrection of life,  
and some to the resurrection of condemnation.*  
This is the reckoning that followed his  
scalfing,

*Iam. 3.*

*Iohn. 5.*



*The reward of Godlinesse.*

feasting, as men vse to say when they haue well supped at an Inne, the worst dish is behinde: so it was with this man, as it is with all wicked men, by that time they haue made out their reckoning, their lusts cost them deere, euen in this worlde: for he that will needes be reuenged vpon his enemy, must bee hanged when hee hath done: hee that will commit fornication must keepe the childe with shame: he that deceiues other in bargaining, shall loose his customers, but specially the worst dish is behinde in the worlde to come, for what shall a man gaine to winne the world, and loose his owne soule.

Had it not beene better for this man to haue had one garde or lase the lesse on his coate, one dish the lesse on his table, and one Seruingman the lesse in his house, and haue giuen somewhat to *Lazarus*: we our selues must sue to God in *forma pauperis*, therefore let vs receiue the suites of the poore, for the Scripture saith; *Hee that stoppes his eares at the crie of the poore, shall crie himselfe and not be heard.* As the poore now stand in neede of our mercy, so wee shall stand in neede of Gods mercie: therefore as our Saviour Christ said, to moue men to take heede of backe sliding, *Remember Lottes wife;*



*The reward of Godlinesse.*

wife; so it may bee said to mooue men to take heed of couetousnesse and vnmercifulnesse: remember this rich glutton.

If I should againe compare this mans present miserie with his former brauerie, I should but as in the former example, cause you to wonder at the strange difference that a little time brought forth. But that men might be moued to come out of the broad way that leades to destruction, and to take heede of such wickednesse; let vs consider that before hee dwelt in a stately and goodly Pallace, now hee is cast into a deepe and darke pit or dungeon: before hee was accompanied with diuers braue persons and gallants, now his companions are the deuill and his angels: before he fed of dainty dishes, and now his meate is fire and Brimstone: before hee liued in pleasure and delight, as *Abraham* saith to him afterward, but now thou art tormented. If hee had beene remoued but from his former estate to *Lazarus* his condition when he laye at his gate, it had beene a great alteration, but his estate now is more miserable then can bee exprested, and beyond the which there is no degree of comparison, for it is sayde he was in hell, which is a place not of custodie onely, as are the prisons



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prisons of this life, but of custody and torment also, hee was in hell in torment, for hell is the place of torment, as he saith after to *Abraham*; *Send Lazarus to warme my brethren that they come not to this place of torment.* It is not as Bridewell and the Hospitall, where men are whipt at their coming in and at their going out onely, but those that go to hell are tormented at their coming in, and all the time of their being there, which is for euer: for there is no going out, but onely at the day of iudgement, to receiue their bodyes, and to receiue their sentence, and to be bound with more bondes of perpetuall perdition and malediction: the greuousnesse of the torment of hell cannot be expressed, for though the Holy-ghost in the Scripture hath called it the blacknesse of darkenesse, the second death, fire and Brimstone, and cuerlasting burning, yet there are no words significant enough to shewe the greuousnesse of it, and as it cannot bee expressed, so it cannot be conceiued for we can no otherwise conceive that which is incomprehensible, then to know it is incomprehensible.

Certainly all the punishments of this life, sickness, imprisonment, whipping, racking, burning, &c. are but shadowes of that punish-



*The reward of Godlinesse.*

punishment: yet if these be so terrible that are mingled with mercy, what thinke yee are those that are without mercie? If these be so fearefull wherein the iustice of God is shewed but partly, what are those where the iustice of God is shewed perfectly? Therefore is the day of iudgement to the wicked, called the day of wrath, and declaration of the iust iudgement of God: but the greuousnesse of it is not all, the perpetuity of it is more then all; therefore it is called the everlasting burning. The name of perpetuall imprisonment is a terrible thing in this world, which yet endes at the death of the Prince, or of the partie, but this worde *never*, breakes a mans heart. If all the Arithmeticians in the worlde were set a worke all their life to doe nothing else but number, and in the ende all their numbers should bee set together, yet they could come nothing neere the length of time that the wicked shall be tormented in hell. One vses this similye; If a man should euery thousand yeare shed but one teare, vntill it did arise to as much water as is in the whole sea, yet it would haue an end; but this, then the which what is more fearefull or terrible to speake or thinke vpon, shall neuer haue end. When a man is to  
carrie



*The reward of Godlinesse.*

carie a burden he will first peize and weye  
it with his hand to see if hee can carry it :  
wey this in thy cogitation, and see if thou  
canst beare it. *Caine* when he felt but a litle  
part of this torment, or rather did but feare  
it, he said ; *My punishment is greater then* Gen. 4.  
*I can beare* : yet hee must beare it. If men  
doe not feare this, what will they feare ? if  
men doe not flye this, what will they flie ?  
what is more strange from reason, then for  
a man to flye euery little danger in this  
world, and not to flye this great danger of  
condemnation in the world to come . Yet  
if these things were doubtfull and que-  
stionable, it were the lesse maruell though  
men did liue in sinne, but when men know  
them , beleue them , and professe the  
trueth of them, what madnesse, what won-  
der is it, that they doe not studie to auoide  
them : Tell mee O witlesse man, saith one,  
what gaine is so great that can counter-  
waile this losse ? what pleasure is so sweete  
that can recompence this paine ? looke of  
this ritche man , who sometime sported  
himselfe in his sinnes, and forgot himselfe  
of his duties ; now hee lyes crying out of  
his paine, and desiring release of his mi-  
series and cannot haue it : hee may bee  
compared to a Kings sumpter Horse, who



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all daye goeth loaden with gould and siluer, but at night his treasure and trappings are taken from him, and he is turned into a foule stable, hauing nothing left him but his galled backe. So such wicked men that are all their life braue and wealthie, but when they dye, those things are laide aside, and they are turned into the prison of hell, hauing nothing left them but their galled conscience.

It is said being in hell in torments, *He lift up his eyes and sawe Abraham, &c.* all that follow to the end of the chapter, as I saide in the beginning, are Parabolicall speeches seruing to amplifie the miserie of this man, for it was a great increase of his torments to see *Lazarus* so exalted, and himselfe so cast downe. As it was a great vexation to *Haman* to see *Mordecai* sitte on the Kings Horse in royall apparrell, and himselfe to hould his Stirrop. It did much increase this mans torment, that hee must begge of *Lazarus* that had beene his begger, and that a droppe of water which was a lesse almes then the other had begged of him and could not haue it: it was a great increase of his torment to heare of his faults now, when hee could not amend them, and to heare of *Moses* and the Prophets

Hester.



*The reward of Godlinesse.*

phets that had shewed him the waye to  
preuent this miserie, and he did not regard  
them.

It was a great increase of his miserie  
to heare that *Lazarus* was comforted,  
when hee was tormented: it was a great  
increase of his torment, to heare that the  
barre of Gods eternall predestination had  
so bound him, that hee could neuer bee re-  
mooued from his condemnation, and that  
Gods election had settled *Lazarus* in a  
permanent and happy condition. This did  
greatly increase his miserie, that in his life  
time he had many seruants at commaun-  
dement, and now no body would doe any  
thing for him, no not the begger: in this  
life he might haue riden or gone whether  
he would; but now hee was bound hand  
and foote and could goe no whether: in  
this life hee might haue taught his bre-  
thren and friends any thing, but now hee  
could doe them no good. In this life if  
hee would haue made an earnest prayer  
to God for a greater matter hee might  
haue had it, but nowe it was too late, the  
time of mercie was past, the time of iustice  
was come: therefore saith the Scripture;  
*To daye if yee will heare his voyce harden not  
your hearts*: it was to daye with *Pharao*



*The reward of Godlinesse.*

when *Moses* and *Aaron* preached to him ;  
it was to morrowe when he was drowned  
in the Red sea : It is to day with men while  
they liue here and may repent of their  
finnes and amend their liues ; it will bee  
to morrowe when they are gone from  
hence : for as the day of death leaues vs,  
so the day of doome shall finde vs , as we  
see in this mans example. Which glasse  
let all rich men looke on , and  
see how it is runne  
out.



A

cut  
tho





## A Iem for Gentlemen.

DEVYRO. 16.

18. Iudges and officers shalt thou make thee in all thy Citties which the Lord thy God giueth thee thorow-out thy Tribes, and they shall iudge the people with righteous iudgement.

19. Wrest not the lawe, nor respect any person, neither take rewarde, for the rewarde blindeth the eyes of the wise, and peruerteth the words of the iust.

20. That which is iust, &c. that thou mayest liue. &c.



After the Lorde had brought the people of Israel out of Egypt, he prescribed the laws for gouernement, and here he willes them to apoint officers to execute them; and not in some few places, but thorowout all their Citties and Tribes, and



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commaunds those who shall bee chosen for officers, to rule and iudge according to trueth and iustice, and because they should haue many temptations to doe otherwise, he giues them warning of three vices that are most incident to their calling, as wresting the lawe, respecting of persons, and taking rewardes. Last of all hee makes a promise to those that gouerne according to this direction, they shall liue: which hath included in it a secret and contrary threatening to those that doe not, they shall dye.

- Whereas God commaundes them to appoint Iudges, wee may see that maiestracie is not an ordinance taken vp by the will of man, but by the will and commaundement of God. The chiefe maiestracie belongs to God himselfe,
- Gen. 18. who is called the King of Kings, Lorde of Lordes, and Iudge of all the worlde,
- Iude. as appears by punishing the Angels before there were any gouernours vpon earth, and as appears by punishing some gouernours for sayling in government, as *Sanl, Ieroboham; Ahab, &c.* Paul
- Rom. 13. sayth, *There is no power but of God, and the powers that bee are ordayned of God, Therefore hee willeth Christians to bee subiect*



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subiect to them for conscience, to paye  
tribute to them, and to praye for them,  
and the Apostle *Iude* reprooues those that  
dispise them, and speake euill of them. 1. Tim. 2.

Againe, in that God commaunds them  
to choose Iudges, it shewes the necessitie  
of Maiestrates, and not onely among  
Heathens as the Anabaptistes would haue  
it, but also among Christians in the church,  
as this precept was giuen to *Israell*, and  
therefore *Esay* the Propher calles Kings  
Foster-fathers, and Queenes Nursing-  
mothers of the Church, for although  
there bee some godlye men and women  
in the Church, whose consciences are a  
lawe to themselues, yet there bee also  
many hipocrites that haue no conscience:  
and although Maiestrates are not so ne-  
cessarie to restraine the godlye from hurt-  
ing other, yet they are necessarie and  
needefull to restraine other from hurting  
them. Esa. 49.  
23.

There bee many faultes that God doth  
not punish himselve immediately in this  
worlde, especially with apparant punish-  
ments, but dooth turne them ouer to his  
Liefetenants and Maiestrates.

Indeede if sinne had not come into the  
worlde, there should not haue beene so



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much neede of Maieſtrates to bridle men from iniquitie, and ſpurre them to dutie, but ſince pride, enuie, hatred, couetouſneſſe and ſuch corruptions came into mans nature, it was neceſſarie there ſhould bee authoritie in ſome to ſuppreſſe diſorders.

**Iudg. 20.** In the booke of *Iudges* it is ſaid; *When there was no Maieſtrate euery one did that was good in his owne eyes*; then *Micha* had a *Tera-phin*, then the *Beniamites* defiled the *Leuites* wife to death, and ſo it would be now, if the feare of the Maieſtrate did not reſtraine the moſt, for the feare of God doth reſtraine but a fewe, it were better to liue vnder the cruelleſt tyrant in the worlde, then in an anarchie where there is no gouernement, for then euery one would bee a tyrant. It is better, ſaith one, to liue where nothing is lawfull, then where all things are lawfull, in reſpect of the outrage that men would ſhewe one to another, if they were not to bee bridled by ſome ſuperior.

Maieſtrates are deuided into *Iudges* and officers; by *Iudges* it ſeemes hee meanes the chiefe Maieſtrates, and by officers, hee meanes thoſe vnder officers that are to bee appointed by them, howſoeuer they ſhould bee called. The Apoſtle  
*Peter*



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*Peter* speaketh to the like purpose, when he saith: *Submit your selues to all manner ordynance of man for the Lordes sake, whether it be to the King, as vnto the superiour, or vnto the gouerners that are sent of him:* so that the same that *Peter* meaneth by the king and gouerners, is ment here by iudges and officers; the difference seemes to be onely in the names, for his meaning is not as I take it, that there should be iudges and officers both in euery Citty: but that there should be a iudge or chiefe officer, as it was in the time of *Moses*, *Iosua*, the iudges, and *Samuël*, as a fterward there was a king in one especiall place, and officers vnder him in euery Citty, and in that hee speakes of iudges in the plurall number, I vnderstand it not of the same time, but of the succeeding times, or else a iudge being the name of their gouernour, and other titles for ciuill officers beeing not yet inuented, the holy Ghost his meaning is to commaund them to appoint ciuill gouernours in euery Citty, whether they should call them iudges, or by what other title soeuer, for euery society standeth in neede of gouernement: let it be the society but of two, and that those who are most likely to agree, the man and wife, yet among them their

1. Pet. 2.

13.



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their is a superior, now if this be necessary in the lesser societies, how much more in the greater.

**Exod. 18.** The equitie of this appeares in *Exodus* when *Moses* was sole gouerner, hee was troubled greatly with the causes of the people, therefore *Jethro* his father in lawe counsell'd him to choose inferiour officers, ouer hundredes; fifties, and tennes, for as the Apostles, though neuer so excellent ministers, coulde not performe all Ecclesiasticall duties to the people alone:

**Acts. 6.** therefore did choose Deacons to looke to the poore: so one maiestrate though neuer so sufficient, cannot performe all ciuill duties to the people alone, but haue neede of manye assistantes: therefore it is saide heere iudges and officers shalt thou appoynt in euerye Citte, that is to saye, yee shall place maiestrates, and ciuill officers in the societies of men: it matters not much how yee call them, whether Maiors for Citties, Bailiffes for Townes, Liefetenantes or iustices for Counties, chiefe Constables for hundreds, or pettye Constables for parishes, for the gouernment of the people.

It is not heere set downe what manner of persons should bee chosen for  
ma-



*A Lem for Gentlemen.*

maiestrates, and how they should bee qualified, that is taught in other places of Scripture: in the first chapter of this Booke of *Deutronomie*, it is sayde, they *Deu. 1.* must bee men of wisdome, that they maye bee able to discerne betweene persons and causes, that should come before them, as *Salomon* did betweene the two *1. King. 3* harlots. *16.*

They must bee men of courage, that weake affection hinder them not in the execution of iudgement: they must feare *Exod. 18.* God, that they maye not feare any mans person, or any mans letter, they must loue the truth, that faise causes bee not countenanced of them, and they must hate couetousnesse, that they vse not their office to their owne commoditie, but to the commoditie of the common wealth.

*1. Tim. 3.*

As hee that must bee a minister in the Church must bee specyallye qualified, so hee that is a maiestrate in the common wealth, must not bee chosen out of the common sort, much lesse of the worst sort, but of the best sort: let all that haue voyces in the choise of officers looke to this, that whē they shold choole a wise man, they choose not a foole, they should choose one that  
loues



*A Iew for Gentlemen.*

loues the trueth, they choose not a Papist: when they should choose one that feares God, they choose not an Athist: when they should choose one that hatein couetousnesse, they choose not an vsurer. Let this bee respected not onely in all ordynary elections, but in those that bee more extraordinary, as Knights, and Burgeses for the parlement house, and clarkes for the conuocation house: where lawes are likely to be made, as men are minded; therefore whosoever be propounded, let such be elected as be religious men, and good common wealthes men.

And marke, that among the properties, that are required in a maiestrate, which we haue noted before, there is no mention made of ritches, but of vertues: for although some respect may be had to his ritches, because the office of maiestracie requires some retinue & charge, so as the former essential vertues bee in him; but if those bee wanting, ritches cannot nor maye not supplye the place of them: as in the choise of a wife a man may respect ritches, and beauty, so there be first religion, and modesty: but if those vertues bee wanting, *Salomon saith: A faire woman without understāding, is as a ring of golde in a swines snout.*



*A Iem for Gentlemen.*

*Sam. Naball* was a rich man, but vnfit for a *2. Sam. 25*  
maiestrate because he was not a wise man  
but a foole, because he feared not God, but  
was a drunkard, because hee hated not co-  
rrouinesse but was a niggard: one com-  
maundes an euill officer to an Ape on the top  
of a house highlye pearched, but badlye  
gouerned, for he vses his exaltation not to  
doe good, but to the hurt of those that are  
vnder him. *Salomon* saith; If a Prince, and *Prou. 29.*  
another maiestrate bee giuen to lyes, the *12.*  
people are wicked: men are naturallie gi-  
uen to be naught; but if those who should  
constraine them be euill, the people will be  
so bad; It is reported of a king who had a  
very necke, his subiectes did carrye their  
neckes awry that they might be like him,  
if a maiestrate be of a crooked dispositi-  
on, a number will carry ther liues awry to  
glorifie him.

*They shall iudge the people with righteous*  
*iudgement*: When a man is called to the  
office of maiestracie, whether it bee higher  
or lower, he must not thinke he is come to  
a place of idlenesse or ease, but of care and  
paines; therefore hee is here commaunded  
to iudge the people, that is, to doe the du-  
ties belonging to a iudge: he must not on-  
ly beare the name, but performe the office,



*A Iem for Gentlemen,*

as the minister must administer the worde and sacramentes, so the maiestrate must administer iustice: as all superiority is for inferiority, so the iudge or officer is ordained, that the people from his hand might receiue iustice: the honour seruice, and tribute they haue, is the reward of their care and paines in gouernement. It is reported of a king that had painted in his armes a candle-sticke with a candle burning, and this posie written. *In seruing other I waste my selfe;* Therefore *Cirus* king of *Persia* sometime saide: If a man did know the infinite cares that are vnder the imperiall crowne, he thought he would not stoope to vnder it vp. And *Augustus* wished rather to lead a priuate life, then a kingly condition, for as a maiestrate is called to a great office, so to a great businesse, as he is called from a priuate to a publique place, so hee must as it were lay aside priuate, and looke to publique affaires: therefore the Senators of *Rome* where wont to finde it thus written, in their seates in the Senate house; Put off priuate affaires, and put on publique when thou comest hether: but I would some did not rather vse their publike office to their priuate aduantage: therefore the wife of *Aristides* wished that her husbands house were



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were the common wealth, or that the common wealth were his house, because he cannot be only for that: but as it is odious to usurpe authority, that is, to deale as an officer and haue no office, so to haue an office and neglect the duties of it; such a one is like *Gorge* on horsebacke, that hath a sword in his hand & neuer strikes, though a Dragon be before him. As it is a great commendation to be a good common wealthes man; so for a publique person, to beare publique annoyances is a great infamy. The end of maiestracie generall is, that men may leade a Godlye and peaceable life vnder them: first a Godlye life, then a peaceable life: because the people are naturally inclined to false religion, the maiestrate is to destroy idolatrye as *Hezekias* did: to set vp Gods true worship as *Iehosaphat* did: to compell the people to the profession and practise of it as *Esay* did: The prince or chiefe maiestrate must appoint synods for the suppressing of heresie and defending the trueth, he must put downe euill ministers, and set vp good ministers: the maiestrate must compell the ministers to doe their dutye, if any be negligent; and compell the people to keepe the Saboth, to heare Gods word, to receiue the sacramentes, and to practise all other

1. Tim. 26

1. Kin. 18

2. Cor. 10

1. King. 2.



*A lēn for Gentlemen.*

other outward partes of godlineſſe, alſo the maiēſtrate muſt take order, that men may leade a peaceable life, he muſt defend the ſubiectes from inuaſion, and forreigne enemies abroade, and for that purpoſe muſt muſter, arme, and ſend forth captaines and ſouldiers for warres, ſometime affectiue, and ſometime deſenſiue, and alſo defend his ſubiectes from domiſticall iniuries at home, and for this purpoſe he muſt make and cauſe to be executed good lawes of equity and iuſtice: for the preſeruatiō of their liues, goodes, and names of men, in which two generall and chiefe reſpectes of godlye and peaceable gouernement, wee haue cauſe to praiſe God for our moſt noble and religious Queene and to pray as the Apoſtle willes vs, for her long life and proſperity. The end of maiēſtracie more perticulerly, is to execute iudgement and iuſtice, for the puniſhment of euill doers, and for the praiſe of thoſe that do well: therefore *Dauid* beeing a good maiēſtrate ſaith: He would ſing mercye and iudgement; mercie, that is countenance, compaſſion and comfort to thoſe that be good; and iudgement that is diſcountenance, diſcouragement and puniſhment to thoſe that be naught: therefore *Paul* ſaith; *He*

1. Tim. 2.

Rom. 13

Pſal. 101.

bears



*A Iem for Gentlemen.*

*leaves not the sword for naught:* Therefore  
if men did euill they should feare, but  
if they did well, then not feare: the maieſ-  
trate muſt not be ſuch a one as a good man  
feares feare him, nor as an euil man ſhould  
be without feare of him: therefore it is  
ſaide here; *Thou ſhalt iudge thy people with  
righteous iudgement.*

And let vs marke, as the maieſtrate is a  
publike perſon, ſo that which he doth as a  
maieſtrate, muſt be by a forme of publike  
iudgement, by examination of cauſes, by  
conuiction of offenders before ſentence or  
execution, which was wanting in *Saul*, who  
upon ſecret information, and priuate affec-  
tion executed the Lordes Prieſtes, without  
any publike examination or conuiction, &  
ſo the maieſtrate muſt uſe a due forme of  
iuſtice, ſo when he hath hard & examined  
the cauſe, hee muſt iudge righteous iudge-  
ment, for if he ſhould then giue wrong ſen-  
tence he were better let it alone: it were bet-  
ter wrong ſhould be done without the ma-  
iſtrate then by him, it were better a mat-  
ter ſhould be ſeene in his owne colour of  
priuate iniurie, then that there ſhould bee  
put vpon it a falſe colour of publike iuſtice  
and equity: therefore as it is not enough for  
the miniſter to preach, but hee muſt preach  
whole.

1. Sam. 11



*A Lesson for Gentlemen.*

wholesome Doctrine, so it is not enough for the maiestrate to iudge, but he must iudge righteous iudgement, as hee must draw the sword, so he must turne the edge  
2. Cor. 19 the right way: *Iehosaphat* shewes a reason of this, when hee sent iudges thorow the land to execute iudgement: the iudgement saith he, is not yours but Gods, if they giue wrong iudgemēt, they do as it were charge God with iniury: two other reasons may be added to that: first though the maiestrate be superior to those that be iudges, yet hee is inferior to God; as *Salomon* saith in *Ecclesiastes*: *If thou seest oppression in the Citie, there is a higher then they*; and therefore a Maiestrate must say as the *Centurion* saide to our Saviour Christ: *I am a man set vnder the authority of another, Herode was aboue him, and Cesar was aboue Herode, and God is aboue all*, for though Maiestrates be called powers, yet it is not in respect of any strength that is in themselves, but in respect of the many assistants that they haue to take their part: but yet they are weak in cōparison of God, indeed they be called  
Psal. 82 Gods; but it is in the respect of the authority that they execute in Gods stead, & that they might so iudge as God would doe, if hee did giue the sentence: but they shall dye



*A Item for Gentlemen*

Be like men. *Alexander* thought himselfe to be the sonne of *Iupiter*, yet he was the sonne of *Phillip* of *Macedon*, whose chamberlaine every morning cryed vnto him: *Phillip, Phillip*, remember thou art a mortall man and must die, although he said to *Digenes* he was a God of the earth, yet as *Digenes* answered him truely and wittily, he was but a God of earth. The maiestrate is highly to be esteemed of others, because hee is the ordynance of God to doe iustice, but hee must not esteeme himselfe so heigh to goe from iustice: The thirde and last reason to mooue the maiestrate, to execute right iudgement, is, that God sits in *Psalm. 82* their assembly, and beholdes what is done, and how euery thing is done, for as hee is present euery where, so especiallye in publique and iudiciall places, & as he beholdes all things, so especiallye publique and iudiciall causes: & if they giue right iudgement hee will approoue it, and if they giue wrong iudgement, hee will reuerse it: and as *Nehemy* did reprove and reforme *Neh. 5. 7.* the vnder Officers, that had oppressed and iniured the people, which precedent is to bee followed of all superiour Maiestrates: so God will reprove and punish all those that shall execute wrong iudge-



*A Lesson for Gentlemen.*

iudgement for which cause it is required  
Exod. 18. that maiestrates should feare God: there-  
fore as it is a godlye order of iudges and  
iustices, in manye places, to heare a Ser-  
mon before their Assises and Cessions,  
so I would thinke it no small increase of  
their vertue, if when they sit downe vppon  
the iudgement seate, they would make a  
short prayer themselues, that it might pub-  
likely and euidently appeare they set God  
before them, and desire his discretion, that  
he would eyther by the confession of the  
parties, by the testimonie of witnesses, or  
by the demonstration of argumentes, ma-  
nifest the trueth of all matters vnto them,  
and giue them minds to execute iudgment  
accordingly, that right may bee done to  
euery man, and wrong may be done to no  
man: for to iustifie the wicked, and redeeme  
the iust, both these are an abomination  
to the Lorde. As the people must giue to  
the maiestrate that which is his honour  
and trybute, so the maiestrate must giue to  
the people that which is theirs, iustice and  
equitye.

Pro. 17

Rom. 13.

It is said of *Antonius Pius*, that he ne-  
uer demanded any thing of the maiestrate  
but hee had it, the reason was because hee  
neuer demaunded any thing but that was  
iust,



*A Iem for Gentlemen.*

ist, so euerye maiestrate should heare those that call for iustice, yea they should doe iustice without calling for, and not bee like the wicked iudge spoken of in the Gospell, that neither feared God nor reuenced man, but did iustice onelye because hee was made wearye with importunity. Much lesse should maiestrates bee like *Pilate* and *Potapher*, that punished the innocent, and let the guilty goe free: those who are made arbytrators, and as I may saye private iudges, must likewise iudge righteous iudgement, for although manye men indeede doe choose their friendes whome they thinke sure for them, yet they must preferre religion before nature, and iudgement before affection: for a man hath asmuch right to his good cause as to his goods.

And those that make themselves iudges, to giue sentence of men and their actions, must iudge righteous iudgement, to speake of men as truth and righteousness requires: for as to bee a false witnesse to the iudge is odious, to make him giue wrong iudgement of a mans person or cause, so is it to bee a false witnesse to the world, by reason whereof manye wrong sentences may passe vpon him:

Q 3

there-



*A Lesson for Gentlemen.*

therefore let all men make this sentence in all their sentences, thou shalt iudge righteous iudgement.

*Wrest not the law:* So that the law is the rule by the which they must direct their iudgements, for although God hath giuen Maiestrates authority, yet his meaning is not therby to infringe his owne, and although they haue power to make lawes, yet they must not by their lawes contradict the law of God, eyther to make that laweful which he hath made vnlawful, or to make that vnlawfull which he hath made lawfull: as the Prince referring many things to the discretion of vnder Officers, yet her meaning is not that they should do any thing contrary to expresse lawes: and by their discretion to condemne the Prince of indiscretiō in Making those lawes: so God whose subiects all mē are, hath appointed lawes & rules whereby he will haue the people to be ruled, and Maiestrates must not goe contrarye therunto, for the rule must not be ouer-ruled: therefore when hee had saide, thou shalt iudge righteous iudgement, hee addeth: *Wrest not the Lawe;* therefore the Maiestrate was commaunded to read in the booke of the law, and therefore they were forbidden to looke to the customes of the nations, but  
looke



*A Iem for Gentlemen?*

booke to the law. To goe about to shewe  
what offenders are to be punished by the  
maiestrat were needlesse, seeing the booke  
of the law is open, wherein euery one may  
and must looke for direction, and not only  
in the matter but also for the measure,  
both which must be respected vnto righte-  
ous iudgement: *Eli* did not iudge righte-  
ous iudgemēt, because when his sons com-  
mitted adultery which deserued death, hee  
only reprobued them, saying, do no more my  
sinnes; which either was no punishment, or  
little enough for the smallest offence. Hee  
that payes a little wages for a great desert  
deales not iustly, so he that payes a little pu-  
nishment for a great offence, and so on the  
contrary a great punishment for a little of-  
fence. I say not that the same punishment,  
is alwaies to be inflicted vpon al offenders,  
that the iuditiall law appoints, because cir-  
cumstances of times & places, in some things  
may put some difference, as theft cannot be  
punished in England as it was in Israel, be-  
cause there is no bondage & vilenage with  
vs as there was with thē, neither buying &  
selling of men & women that are not able  
to make restitution, but the same equirye  
must be foliowed generallye, and the same  
proportion perticularly, where the circum-

1. Sam. 3



*A law for Gentlemen,*

*Eccle.*

stances doe agree, the lawe is a rule of  
righteousnesse for all to follow, when they  
went from this rule, the Prophet *Amos*  
complaineth they turned iudgement into  
Wormewood, yet often it comes so to  
passe thorow the corruption of men, as *Salomon*  
saith, *He had seene a vanity under the*  
*Sunne*, in the place of iudgement there was  
wickednesse, therefore it is said here; *Wrest*  
*not the law.* As the Minister must not wrest  
it in doctrine, so not the Maiestrate in iudg-  
ment, neither thorow ignorance nor tho-  
rowe euill affection, neither longer nor  
shorter, this waye or that waye to helpe or  
to hurt any man, further then the meaning  
thereof will beare: the lawes of men may  
be drawne vnto that, but not that to them.  
It is sayde one good Maiestrate is worthe  
twentie good lawes, because as the lawe  
is a dum Maiestrate, so the Maiestrate is a  
speaking law; and a good Maiestrate will  
speake according to the law, and not wrest  
the lawe: *Salomon* saith in the Prouerbes;  
When the wicked beare rule the people  
sigh, because of oppression and wrong car-  
rying of matters; but if the righteous be  
in authoritie the people reioyce, because  
iustice is rightly distributed. When *Saul*  
was in authority, *Doeg* was hard in his lyes  
and



*A Lesson for Gentlemen.*

and flatteries against the Lordes Priests,  
and their true and iust answere could not 1. Sam. 28  
bee heard. When *Annanias* was in autho-  
ry *Paul* was smitten on the face, though *Act. 23.*  
contrarye to the lawe. the lawe is the rule<sup>2.</sup>  
for the people to liue by, and for the  
maiestrate to iudge by. Now when mens  
causes come before the iudge, if hee shall  
draw the lawe hether and thither, to doe  
wrong to this man, and not to do right to  
that man, what certainty or what safety  
shall there bee to the subiectes; therefore  
*Wrest not the lawe.*

*Respect no persons*: Hauing commaunded  
maiestrates to iudge righteous iudgement,  
and forbidden them to wrest the lawe to  
wrong iudgement, hee now giues them  
warning of two things, that commonlye  
drawes them the wrong way: the first is,  
respect of persons: the second is respect of  
rewardes, there is something that mooues  
maiestrates to giue wrong iudgement,  
now these are the commonest thinges:  
therefore it is saide respect no persons, as if  
he should say, thou shalt not looke to the  
strength, to the beauty, to the riches, or ali-  
ance of any man, nor to the letters he bring-  
eth from any man to spare him, if he bee  
worthy to be punished, nor to punish him



*A Item for Gentlemen.*

if he be to be spared, but looke to his cause; therefore in *Exodus* it is said; *Thou shalt not fauour the poore nor honour the rich*: in private respects the poore are to be fauoured and the rich are to be honoured, but not in publick iustice, God himselfe doth respect no persons, as *Peter* saith to *Cornelius*, but lookes to the goodnesse of a man, what nation or calling soeuer he be: no more must we respect persons. The Apostle forbids all Christians to preferre a man in religion because of his riches or apparrell, so it is forbidden here to Iudges and Officers: the law is giuen for rich men aswell as poore; a rich man may no more lawfully kill, commit adultrie or steale, then a poore man; God hath done and will doe iustice aswell on great men as meane men, so must the Maiestrate, if a poore man come stripped of all riches and policie to worke for him, and friends to speake for him, yet if he haue a good cause the maiestrate must countenance him, & if another man comes furnished with all these things, if he haue an euil cause the Maiestrate must punish him. Iustice must not be like a Spiders web, that catches little flies and let great flies go; nor like a wide Nette that catches great fishes because they haue substance in them, and  
let

*Acts. 10.*

*Iam. 2.*

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*A Iem for Gentlemen.*

let little ones creepe away, as not beeing  
worth the fingring. It was a worthy saying  
of *Salomon*; If *Atoniab* his brother were a 1 King. 1.  
good man, a haire of his head should not 52.  
perish, but if wickednesse were found in  
him, he should dye. And it was a famous  
acte of King *A/s* to put his owne mother  
from her regensie, because she had an Idoll 1. Cor. 15  
in a groue. And it is an vnworthy thing in 16.  
a Maiestrate, when a cause comes before  
him against a cōmon person, to condemne  
it, but if it be against a kinsman or friend to  
alter the case. We read of a Maiestrate whē  
he went to sit in iudgement would bid his  
friends farewell, some looke to the perso-  
nage of men, he is a proper man spare him,  
but God delights in no mans legs. I knew  
a rich man and a poore man in suite, and a  
third man said, I warrant you the poore mā  
will go down, for saith he, I neuer knew but  
might did overcome right; a pittifull thing  
to heare, but more pittifull to see: though  
his speech were too generall, yet it may be  
it was too true. It is reported of a Iudge that  
would haue a Curtin drawne before him  
whē he did sit in iudgement, that he might  
see no persons: but it is no matter for the  
eye of the body, if the eye of the minde  
doe see rightly. As ciuill officers must not  
respect



*A Lesson for Gentlemen.*

1. Tim. 5. respect persons, no more must ecclesiasti-  
call officers, as *Paul* saith to *Timothee*;  
2. *Do nothing partially*. And as the Iudge  
must doe nothing partially, no more must  
the Iurors nor the witnesses, though hee  
haue all outwarde partes and things that  
might commend him, yet if he haue stepe  
into an euill cause and course, let him bee  
punished; and though hee haue no out-  
ward parts to commend him, if hee haue a  
good cause deliuer him. King *Antigonus* is  
saide to haue commaunded all his officers  
not to doe that was vniust, though hee  
wrote letters for any man; for saide hee, I  
may be misinformed. Therefore it is sayd,  
*Respect no persons*, for saith *Salomon*; *Such a  
man will transgresse for a morsell of bread.*

From

*Not take rewardes*. This is a second  
meane whereby Officers are commonlie  
drawne to wrest the lawe, and iudge vn-  
righteouslie, therefore God giues war-  
ning of it: As a Maiestrate must not respect  
a man for his person, so not for his purse,  
this must be restrained to the matter *Mo-  
ses* hath in hand, to the persons in suite, and  
causes in iudgement, for otherwise in the  
waye of friendship it is not vnlawfull to  
giue or receiue a guift, as *Jacob* sent a pre-  
sent to *Esau*: but when a suite depends,  
then



*A Iem for Gentlemen.*

When the Maiestrate must take none; sometime it is called a giuft, but it is not a free giuft, hee lookes for as good a pleasure; therefore here it is called a rewarde, not of that that hath beene done for him, but of that is to be done for him: as it is sayd of *Salom*, hee had the rewarde of Sooth-saying in his hand: so Maiestrates must not haue the reward of iniustice in their hands, for as the Apostle condemnes those that make marchandize of the worde, so here those are condemned that make marchandize of iustice. *Esay* saith; *Woe bee to him that iustifies the wicked for a rewarde, and takes away the righteousness of the righteous from him because he hath no rewarde.* Esa. 5.

As some men are not onely very ordinarie in sending presentes and New-yeares gifts to the Maiestrate, not because they beare such speciall goodwill to the Maiestrate as those things pretend, but because they would haue the Maiestrate beare good will to them, to spare them and pleasure them when neede requireth, which is dangerous: but also when a cause or suite cometh to depend, then they will present the Maiestrate with a giuft, which is more then suspicious, that eyther they looke to buy iniustice, or that the Maiestrate



*A Lem for Gentlemen.*

strate must be bought to doe iustice, this practise is commonly found not in good men who trust to the goodnesse of their cause and goodnesse of the Maiestrate, but in euill men, who seeke by such meanes to make an euill cause good, and a good Maiestrate euill : some thinke if they can delay their suites till their aduersarie be wasted, they shall preuaile whatsoeuer their cause bee, but iudiciall trials were not ordained for mens vndooing, but for their maintaining. One living in a corrupt government said; We haue such a Prince, such a Iudge & such officers, but monie reignes, a thing indeede fitter to bee heard among Heathens then to be seene among Christians : as some men are much in giuing of gifts, so some Maiestrates are much in taking of giftes : but as this is a preposterous thing, that great men who should be most in giuing, should be most in taking; so it is a dangerous thing, for it being called a rewarde, so hee will thinke himselfe bound to requite it, which hee will not doe with the like, but with a castle of his office, cutting large thonges of other mens leather.

The reason why the Maiestrate must take no rewardes, is because rewards blind  
the



*A Lem for Gentlemen.*

the eyes . and peruert the iudgement , it  
keepe him from seeing the right of the  
other side , and makes him see that side  
where the bribe is to glister like the gold ;  
put a staffe in the water and it will seeme  
crooked not that it is crooked , but we can-  
not see it right for the water : so looke on  
because ~~this~~ we bribe , and that which is  
right will seeme crooked . If therefore we  
loue to be kept in vpright iudgement and  
sight , let vs abhor gifts : we mislike the that  
put out our bodily eyes , though it be with  
a siluer Bodkin , how much more those that  
put out the eyes of our minde . The *Phili-  
stines* thought they could put *Sampson* to no  
greater shame then to put out his eyes , so  
it is a great shame to a Maiestrate to bee  
blinded with bribes , for then all men may  
see his partiality : therefore though men  
thinke they are honoured of them that  
give them bribes , yet they are dishonou-  
red , and though they thinke they will see  
right and doe iustice notwithstanding , but  
thereby they are blinded and corrupted ,  
a bribe will drawe his iudgement and af-  
fection like an Adamant stone .

It is with the Maiestrate and a bribe ,  
as it is with the fishe and the bayte , if the  
fish take the baite , she is taken of the baite ;

so



*A Lesson for Gentlemen.*

so if the Maiestrate take a bribe, he is taken of the bribe; as rewardes doe blinde the Maiestrate, so it peruersts him. It peruersts his iudgement of the man that sends him gifts, it makes him thinke the man is louing and kinde to him, when it is not the loue of the Maiestrate, but the loue of himselfe that mooues him: also it peruersts his iudgement of the matter, for hee will thinke of all circumstances, and straine and drawe them to the vttermoſt for that part, and lend a deafe eare to the other ſide, at least a ſlender regarde.

Some Officers looke not to God but to Mammon, not how they may giue euery man his owne, but how they may make other mens their owne: not how they may dispatch causes rightly and commodiously for the people, but how they may eyther releaſe or linger causes for their owne commoditie, but it is ſaid *Thou ſhalt take no rewardes*: and the Maiestrate ſhould ſay to him that offers him a bribe, what wouldeſt thou put out my eyes? I ſuſpect your cauſe is naught, becauſe you would colour it with corruption, I will looke ſo much the more narrowly into it, becauſe you ſeek thus to daube it. We are highly to thanke God that this precept is religiously regarded



*A Lem for Gentlemen.*

ded of our Lorde chiefe Iustice, and Lorde chiefe Baron, and I hope of many other superiour Maiestrates, I would it were as well of interiour officers.

I once heard a Maiestrate saye to one that offered him certaine Capons to stand his friend; Why saith hee, doe yee bring mee these filthie things, I will none of them: the creatures were good, but hee called them so, in respect of the filthie working effect and ende of them: If all Maiestrates did beare such a minde, and would giue like answere to such persons, they should prevent sinne and shame to themselves, and danger to other, and further iustice to the glory of God.

*That which is iust and right shalst thou doe,* Whatsoever is iust and right, that is within the compasse of thine office thou shalt doe, and not bee drawne from it by respect of bribes or persons. God will haue Maiestrates precise in Iustice, and to goe as it were by a thred, therefore it is said in another place, *They should not turne to the right hand nor to the left.*

*That thou mayest liue.* This is a promise made to good Maiestrates, that execute Iustice right, as *Salomon* saith, *It shall establish*

R

blissh



*A Lem for Gentlemen.*

*bliss the throne of the Prince* : whereby wee may see how iustice doth please God, and not onely because it is a dutie that he commandes, but because it is a meanes to keepe a number in their duties.

Contrarywise heere is included a secret threatening, that if Maiestrates doe not execute iustice *But wrest the law* and peruert iudgement, eyther by respect of persons, or bribes, they shall dye, and not onely because they doe neglect this dutie, but because a great number of sinnes will growe thorow impietie.

If Iudges that bee Gods debuties will not doe iustice, then the Iudge of all must doe it himselfe, both vpon the Iudges themselves and vpon the people: therefore it is said, thou shalt cut of a wicked person from the earth, and so take euil from Israel, both the euill that else he will do, and the euill that the people shall suffer from the hand of God, for bearing with such things: when *Eli* would not punish his sonnes, how did God punish, not onelye him and his house, but the whole people?

When *Saule* would not punish *A-gag* and the witch, how did God punish him



*A Iem for Gentlemen.*

him; so if Maiestrates loue their owne  
peace, and the peace of the people, let  
them execute iustice, if they doe not  
God will, and when we see fay-  
ling this way on earth, let  
vs appeale to hea-  
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## ¶ A Jewell for Gentle- women.

### 1. PETER. 3.

3. *Whose apparelling let it not be out-  
warde, as with broydered hayre and  
golde put about, or in putting on of  
apparell.*
4. *But let the hid man of the heart be  
uncorrupt, with a meeke and quiet  
spirit, which is before God a thing  
much set by.*
5. *For euen after this manner in time  
past did the holy women which trusted  
in God tire themselves, and were sub-  
iect to their husbands.*



He Apostle *Peter* in  
this Epistle, after hee  
hath taught the ge-  
nerall duties of Chri-  
stians that are to bee  
performed to God,  
and to all men, hee  
hath proceeded to the perticular duties  
belonging to some, of inferiours to supe-  
riours: and because the King is both the  
highest superior, and to be honored of all,  
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*A Jewell for Gentlewomen.*

he hath begunne with him in the former Chapter, and hath proceeded from the publike gouernours of the Commonwealth, to the priuate gouernours of families, and taught the duties of seruants to their maisters. And because God will haue order in euery societie, euen in the least societie aswell as in the greatest, in the beginning of this Chapter hee teaches wiues to bee subiect to their husbands, for although a wife in other places of Scripture be called her husbands companion and yoake-fellow, because of the neere coniunction and affection that is betwene them, and because in some things especially in the marriage bed they bee equall, yet the husband is appointed of God to be her head and superiour, & therefore shee is commanded to bee subiect to him in her desire and in her behauior both in words and in deeds, for since our first parentes did exalt themselues and would bee like God, all their posteritie haue had pride in them, to exalte themselues one aboue another: therefore as the Apostle hath tied all people to bee subiect to their Princes and Maiestrates, and all seruants to be subiect to their maisters, so he tyeth all wiues to be subiect to their husbands, for

Mal. 2.

Gen. 3.

1. Pet. 3. 5



*A Jewell for Gentlewomen.*

although some women in respect of her birth may bee superiour to her husband, yet in respect of her mariage she is inferiour to him.

And though the Scripture in other places shewes diuers other reasons to perswade women vnto subiection, namely that the woman was made of the man, and for him, yet in this place the Apostle contents himselfe with this one reason taken from the end of their subiection, that their husbands and others who were yet Infidels, might bee wonne to the loue and better liking of religion and the word, whereby they might bee trulye wonne to God, when they should see by dayly experience what power and vertue religion had wrought in their Christian wiues, that by nature is not found in other women, for as the bad conuersation of professors is an offence and stumbling block to Turkes and Papists, so the good conuersation of Christians is a meanes to drawe them nearer religion that are without, and perticularly to drawe an vnbeleeuing husband, as

3. Cor. 11. *Paul saith to the Corinthians; What knowest thou whether thou shalt win thy husband: for as she must seeke to winne her husband by words, so also by works, for if she shall perswade*

4. Cor. 7.



*A Jewell for Gentlewomen.*

swade him to heare, to read, to pray, &c. which be good wordes, and in the meane time be froward, snappish, disobedient, and shew foorth euill workes: what force haue her speeches to drawe her husband to religion, which he shall see to haue wrought no more vertue in her selfe: therefore although it seemed to them that were Christian wiues and seruants, an vnworthy thing to bee subiect to Infidels and Idolaters, yet because religion doth not breake the bands of ciuill and lawfull societies and dutie (as Popish religion dooth) but confirme and strengthen them rather: therefore as the Apostle hath willed Christian people and seruants before to be subiect to their Princes and superiours, so hee wilketh Christian wiues here to be subiect to their husbandes that yet were Infidels, so farre as their more bounden dutye to God would suffer them, wayting when by Gods grace and their good meanes, their husbandes might become Christians.

And if wiues must bee subiect to their Infidell husbandes, how much more must wiues bee subiect to their Christian husbandes although they haue faultes that yet are much more lesser and greatly inferiour



*A Iewel for Gentlewomen.*

to gentleisme: therefore if this precept, that wiues should bee subiect to their husbands, who were so vnequally yoked were of force then, how much more is it of force now?

*Verse. 3.* *Whose apparrelling, let it not be curwards:* The Apostle hauing required a good conuersation generally, he shewes them what this behauiour that he would haue them vse is in perticuler, not costly and curious apparrell, for that often time offends their husbandes, thorow the chargeablenesse and attendance that belonges vnto it: but hee woulde haue them moderate in their affections, reuerend in their speeches, and dutyfull in their actions, and to moue them hereunto, he willes them to set before them the glasse and examples of holy women, especially of *Sara*, who in these vertues is a renowned patterne to all her daughters.

*Not with broi-dred haire:* He beginnes to speake of their apparrell, which shewes that we are by the fall of *Adam* become so ignorant, that we knowe not how to apparrell our selues, as we know not how to eate and drinke nor to doe any thing well, but we must be enformed of the word of God: therefore as the saying is; Of euill manners  
spring



*A Jewell for Gentlewoman.*

spring good lawes, so of the euill fashion of the people in their time, the Apostles set downe good rules touching this point, and although men are not exempted but also generally instructed touching apparell, yet women are often and peticulerly dealt withall about it, as appeares in the Prophesie of *Esay*, and other places, because that sexe is much giuen to costlinesse and curiositie this way: as one saith; Many things are inuented by women, that neyther nature, necessitie nor honesty doth require, and if they were so adicted therunto that they needed restraint then when the Church was in persecution, what neede is there of this bridle nowe in the time of peace?

*Esa. 1. 3.*  
*1. Tim. 2.*

Some haue gathered from this place, that golde and costlie apparell is not lawfull for Christians to weare, but that cannot be the Apostles meaning, for then hee should crosse other places of the Scripture, and dissent from *Paul*, who saith to the *Corinthians*; *All things are yours*. And to *Titus*; *That to the pure all things are pure*: and to *Timothie*; *That every creature of God is good, and nothing to bee refused, so it bee receiued with thankesgining of those that beleene and knowe the trueth*. We read of *Ioseph*,

*1. Cor. 3.*

*Titus. 1.*

*1. Tim. 4.*



*A Jewell for Gentlewomen.*

*Ioseph*, of *Hester*, of *Mordecai*, and of *Daniell*, that did weare goulde and costlye things, and if they had beene euill things *Ioseph* would haue refused them when *Pharao* offered them, aswell as hee did his Mistresse when shee offered her selfe to him. *Mordecai* would haue refused them when the King offred them, aswell as he did to bowe to *Haman*. *Daniel* would haue refused them aswell as hee did the Kings meate: yea *Sara* her selfe, whose example the Apostle propounds in this Chapter, had and vsed costly apparell, as we may see by the Braslets and Jewels that

Gen. 24. *Abrahams* seruant gaue to *Rebecca* when he went to procure her to be *Isackes* wife.

Indeed by *Adams* fall we haue lost our interest in all the creatures, the worst aswell as the best, but by Christ we are againe restored to the best aswell as the worst, as *Paul* saith to the *Corinthians*; *All things are yours*: Therefore Christians may as lawfullye weare fine Linnen that comes from *Egypt*, Veluet that comes from *Naples*, and the goulde that comes from *Indea*, as they may eate Sugar that comes from *Barbary*, and drinke the Wine that comes from *France*, for why hath God put vpon some of his creatures beauty but for



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into behold, in some creatures sweetnesse  
but for vs to taste, and in some pleasantnesse  
of voyce and sound, but for vs to heare :  
therefore we may haue the vse of them all,  
so we glorifie the creator that made them,  
the redeemer that restores them, and the  
Holy-ghost who sanctifies them and doe  
rightly vse the; but yet the Scripture giues  
certaine rules and caueats for the vse of  
them, and as of meate, drinke, and other  
creatures, so of apparell, both touching the  
matter and the forme or manner.

Costly apparell must not be worne of all,  
because it agrees not with the calling of  
some, nor with the abilitie of others, there-  
fore our sauiour Christ saith, *those that weare  
soft raiment are in Kings houses*, not that it  
may bee worne no where else but in the  
court, but there yee shall be sure to finde it:  
If those that be of low calling weare high  
apparell, it must needs shew pride, for there  
must be some difference between the Ma-  
iestrate and the subiect, between the master  
& the seruant, between a lack & a Gentle-  
man, between *Joane* & my Lady. Againe if  
those of poore estate weare rich apparell, it  
must needs shew folly, vanity & neglect of  
their family, for there must be some diffe-  
rence between *Cressus* & *Codrus*. In the book  
of



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of Martirs it is reported of one of the kings of England, who commaunded his man to buy him a paire of hoase of a marke, but now a meane subiect will weare a paire of hoase of twenty marke, and euen those that be of calling and ability, though they may weare costly apparrell yet they must not weare it at all times: for in the day of humiliation commaunded to the people of Israell, or in the day of a publike fast, none might put on their best apparrell: therefore it was wont to be a common fault in gentlewomen when they came to a fast, they came in the brauery and curiosity of apparrell, as if they went to a feast: and as there be some restraintes in the Scripture touching the matter of apparrell: so touching the forme and fashion of it, it is forbidden men to weare womens apparrell, & women to weare mens apparrell, because it is a confusion and dangerous occasion of sinne: it is also forbidden both men and women, to weare strange apparrell like monsters, as many now a dayes will haue other faces or complexions, other haire, and other bellies, then God hath made them: they are not content with the french Hooode, with the Italian Ruffes, with the Dutch hoase, with the Indean shooes, but they

Deu. 22.

Zeph. 3.



*A Jewell for Gentlewomen.*

They must haue euery day new and forraine fashions, that they are growne out of fashion. They doe not onely borrow the matter of their apparrell from diuers creatures, as beastes, foules, fishes, wormes, but they borrow the forme of their apparrell from diuers countries, but *Paul* saith: *fashion not your selues like vnto this world*; there are no periculer rules set downe in the Scripture for the fashion of apparrell, but generally the Scripture saith it must agree with comelynesse, modesty, and sobriety, a paterne whereof we must fetch from the Churches, that is from the practise of Christian, sober, & modest persons, for in a question of womens attyring their heades, the Apostle *1. Cor. 11* saith: they had no such custome as some of the *Corinthians* vsed, neither the churches of God: therefore when young women that should haue sober mindes, orould women that haue young mindes, shall weare nothing vpon their heades but their haire, and that set vp a fore like a forehorse toppe, I meane not a little which some sober women vse, but set vp a great deale ill fauoured haire and immodestly, when they shall weare monstrous vārdugales which as it is saide, were inuented by a strumpet to couer a great belly, which requires more stuffe

Rom. 12.

3.



*A Jewell for Gentlewomen.*

stuffe, and takes vp more roome in meeting then some of them are worth and worthy of: when they be exceeding curious in their colors, & cuts, let them behold and inquire if such & such that be religious, wise, sober, and modest women go so apparrelled, and inquire why they do not, & they shal finde it is, because religion, sobriety, & modesty wherewith they are indewed, will not suffer them to doe so for shame, but they that want religion and vertue, cannot iudge of the vnseemelines & vanity of these things, whose apparrelling let it not be outward, he opposes the outward apparrell, to the inward apparrell, which is the hid man of the hart, that he speakes of afterward, his meaning is not so much to condemne the outward apparrell, as to commend vnto them the inwarde apparrell: therefore hee saith to the Christian women whose apparrell, let it not be outward but inward, as if hee shold say thinke not that your chiefe beauty and bravery standes in decking of the body, but in garnishing of the minde, as our Sauour Christ saith: *Labour not for the meate that perishes, but for the meate that indures to everlasting life*; Hee forbides not labour for that, but requires the chiefe labour for the other, hee would not haue them

Joh. 6.



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them thinke their chiefe dyet to bee the  
foode of the bodye, but the foode of the  
soule. When our sauour Christ bids his disci- Mat. 6.  
ples not lay vp treasure for themselves in  
earth but in heauen, hee would haue men  
thinke that their chiefe riches is not goods,  
but goodnes, so when he saith here: *Whose*  
*apprelling let it not bee outward but in-*  
*ward*, hee meanes they should not thinke  
the garmets of the body, but the vertues of  
the minde, their chiefe ornamentes. When  
*Adam & Eue* fell their soules were naked  
aswel as their bodies, & so it is with al their  
posterity, as it is said in the *Reuelation*, the Reue. 3.  
third chap. to the church of *Laoditis*, thou  
seest not how thou art miserable and na-  
ked, they were not naked in their bo-  
dies, but in their soules. As God appoin-  
ted our first parentes skins to couer their  
bodies, so he appointed his owne sonne,  
and his owne image, to couer their soules,  
which the scripture willes al men to put on.  
*Paul* saith to the *Romans*; put on the Lord Je- Rom. 13.  
sus Christ, & to the *Ephesians* put on the new  
man, which after God is created in righte- Eph. 4.  
ousnes & true holines, yea the soule is more  
naked then the body, for there be some parts  
of the body that haue some comelines in the  
and neede no couering, as the face and 1. Cor. 13.  
hands,



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handes, but the soule is vncomely and naked in euery part, the vnderstanding memory, conscience, will, affection, and all, both of men and women, haue need to be apparrelled, regenerated and sanctified, therefore as when any part of the body is naked, either armes, legges, or feete, wee seeke to get apparrell for it, sleeues, hose, shooes, so much more must we doe for the nakednes of the soule. Is any proude, seeke for the garment of humility: is any incontinent, seeke for the garment of chastity: is any couetous seeke for the garment of liberality: is any malicious, seeke for the garment of charity: and as the Scripture doth will vs to be moderate, and in comparison carelesse of the attire of the body, because we are too much giuen to it, so it willes vs to bee carefull, yea curious as I may say in these things of the soule, as *Peter* saith: loyne moreouer to your faith vertue, & to vertue knowledge, and to knowledge temperance, and to temperance patience, and to patience godlinesse, and to godlinesse brotherly kindenesse, and to brotherly kindenesse loue; and to the *7 hebreu* *salomons*, *Paul* willes *Christians* to increase more and more in them; but in this place the

2. *Pet.* 1.

1. *The.* 1. *Apo*istle setteth downe the attire of *Christi*  
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*A Jewell for Gentlewomen.*

in women, especially of married women,  
& shews wherein their chiefe decking shold  
not be, and then wherein it should bee, it  
must not be outward, for that is the man-  
ner of the Gentiles, but inward which is the  
manner of Christians, *David saith: The Church is all glorious within;* It may be these  
women thought to winne their hus-  
bandes beeing Gentiles, by apparrelling  
themselves like the Gentiles, but the A-  
postle telles them there bee other orna-  
mentes fitter for that purpose, as weake-  
nesse of minde, reuerend wordes, and duty-  
full workes, that is the onely attire of true  
Christians. Psal. 49

He sets downe one particuler of outward  
attire, wherein their apparrelling must not  
be, that is broidred haire which was the fa-  
shion of the Gentiles, to let their haire  
which was given them for a couering, hang  
downe plated or broidred like a horse taile,  
and those that were rich did spangle it  
with golde also; now this was so vnseemly  
athing for Christians, that the Apostles ba-  
nished it out of all Churches, as appears in  
the former Epistle to the *Corinthians*. Now  
vnder this one kinde, the Apostle compre-  
hendes all Heathenish immodesty, corrupt  
and curious fashions in attire, when he saith 1. Cor. 11

S

whose



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whose apparrelling let it not be outward, but he would haue it inward, and he names also one part of the inward attire, or new man wherein their apparrelling must bee, that is meekenesse and quietnesse of spirit, and vnder that he comprehendes all the rest, for there be dyuers other inwarde ornamentes besides this: in the fift chapter of this Epistle, he saith: *Decke your selues inwardly with lowlinesse of minde*; whereby it seemes some were proude of their outward apparrell, although there be no more cause for men or womē to be proude of their apparrell that is appointed to couer our nakednesse, then for a theefe to be proude of the brand in his hand, that is couered with fine gloues. *Paul* also speaking of the attire of Christian women, names shamefastnesse, modestye, and good workes, and indeede euerye vertue of regeneration is a necessary ornament for Christians, but because there bee some vertues more suteable to men, and some more suteable to women, hee speaking to women saith: *Whose apparrelling let it not bee outward, but let the hid man of the heart bee vncorrupt with a meeke and quiet spirit.*

For that which setteth out the body onely



*A Iewell for Gentlewomen*

ly must not bee the attyre that Christian women doe affect, but that which sets forth the goodnesse of the minde : now these outward ornaments set not forth the vertue of the minde, but the vanity of the minde, and if these outward things be not the chiefe attyre for Christian women, then not for Christian widdowes and maides. *Tertulian* seeing the women of his time too curiours in their attire, which is most incident to that sexe, saith: Come forth you women hauing your eares filled with secrecie, and your eyes adorned with bashfulnesse, take to your eares the worde of God, and tippe your tongues with silence, put about your neckes the yoake of Christ, haue somewhat to doe in your handes, and fasten your feet at home, which is a fine suite : but although there be many vertues of the mind fit for women to put on, yet the Apostle doth chiefly commend meekenesse, which is more comly then golde in a wife, as waywardnes & brawling in a woman is a most comely thing in a house.

Meekenesse is a grace of the spirit of God, and vertue of regeneration, wherby a man or woman is made so staide and moderate in their affections as they can



*A Jewell for Gentlewomen.*

Mat. 11.

1am. 3.

indure contrary wordes, and workes, and quietly passe by vnkindlinesse & iniuries, the contrary whereto is wrath, waywardnesse, brauling and reuenge, this meekenesse our Saviour Christ willes all Christians to learne of him. One saith; If yee did not learne of humble men, learne of humble God. The Apostle *James* would haue men shewe this meekenesse in receiuing the word that is the commaundementes, admonitions & reprehensions of the word of God. So the Apostle *Peter* would haue Christian wiues shew it in receiuing the commaundementes and admonitions of their husbands who were Infidels, and therefore would often peraduenture crosse them, and offer occasions to mooue them. Now those that haue meeke mindes may liue with any man, and those that haue not wil liue quietly with no man: therefore saith *Peter*: *Let the bid man of the heart bee decked with a meeke and quiet spirite, and then yee shall be the trimmest women in the country, but if you want this you want your chiefe ornament, though yee haue neuer so many iewelless and aglets about you.*

But in that the Apostle, doth call them from the desue and indeuour of these outward

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*A Jewell for Gentlemen.*

ward ornamentes, to the regard of inward  
vertues, it shewes what we are most adie-  
ced vnto, namely to neglect our precious  
soules, and to prouide for our rotten bodies,  
gentle womē oftē looke in a glasse of Steele,  
to see if all be well without, but seldome  
looke in the glasse of Gods worde to see if  
all be well within; yee shall finde them of-  
ten in Sturbidge faire, in the royall Ex-  
change, in the Goldefsmithes or Mercers  
shops, but seldome in the Churches, they  
will bestow much money to procure rings  
jewelles and the like, but bee at no charge  
to maintaine a preacher: but as when men  
are very worldly, it is a signe they are no-  
thing heavenly, & as when men are much  
giuen to ceremonies, commonly they neg-  
lect the substance of religion, so when gen-  
tewomen are so giuen to the outward at-  
tire, they regard not the inward, they haue  
so many partlets, fillets, fruntlets, brastlets,  
that they cānot attend to the chiefe things.  
I reade of one *Pando* who seeing a gentle-  
women curious in attyring her selfe, wept,  
saying, she is more carefull to trim her bo-  
dy, then I am my soule.

But the reasons that the Apostle vi-  
seth to perswade women, to preferre the  
ornamentes of the minde before the orna-



*A Iewell for Gentlewomen.*

**Iam. 5. 1.**

mentes of the body, are not to bee forgotten, which are three: first, those of the body are corrupt, these of the minde are vncorrupt: secondly God doth set by these of the minde: thirdly, holy women haue thus tired theselues, especially *Sara*, the mother not onely of the maides, but of Christian wiues also, for first when he saith: *Let the bid man of the hart be vncorrupt*; he secretly implyeth, that the other attire that is outward is corrupt, as *James* saith: *Your ritches are corrupt*; So he saith: *Your garments are Moth-eaten*; Now who would much affect those things that will perish, either by naturall or accidentall meanes, but vertue is vncorrupt and shall not perish, when he saith, this inward attire of meekenes before God is a thing much set by, he meanes that God cares not for the other, *David* saith, *he delights in no mans legges*, much lesse in his stockings; men may peraduenture esteeme the other, but God esteemes this, for God sees not as man sees, man looks on the outward appearance, but God beholdes the hart: now a christian must seeke to approue himielfe to God, & not so much to men: some gentlewoman when she hath put on silke, veluet, fine linnē, feathers, gold, siluer, pearles and such braue things doth imagin that those things do much comend her



*A Jewell for Gentlewomen.*

er, whē they do discommend her, & shew  
her pride, exces, wantōnes & corrupt mind,  
but if she haue inward vertues, especially a  
neeke spirit, this is before God and godly  
people a thing much set by, because it is ap-  
parrell of the Lords owne making, but whē  
women haue such stirring affections as they  
will chat and chide it out, when any thing is  
spoken or done by their husbands that they  
like not, God cannot abide it: therefore  
although infidels do in their apparrell & in  
things seeke but to please men, yet chris-  
tians must seeke to please God. His third  
reason is taken from the example of holy  
women, as *Paul* in the same point refers the  
*Corinthians*, to the example of the churches,  
& good women that then did liue, so *Peter*  
refers them the example of good women,  
that are dead, a record whereof they might  
haue in the scripture, God hath not only gi-  
uē vs rules, but that we might be sufficient-  
ly encouraged to follow vertue, and be left  
without excuse, if we do not, he hath left vs  
examples both of men and women that  
haue shewed vs the way of vertue. Many  
will alledge the examples of the fathers to  
follow them in their vices, but their faultes  
are set downe to shew the frailty of man,  
that wee may take heede of them, and to  
shew the mercy of God, that wee might

1. Cor. 13



*A Iewell for Gentlewomen.*

learne to rise out of them, onely their vertues are set downe, that we might followe them.

Therefore when we will follow any man or woman, wee must looke the thing bee good that we follow, secondly that it bee good for vs, for that may bee good in one, that is not in another, as it was a good thing in *Abraham* to offer his sonne in sacrifice, because he had a commaundement for it; but it was euill in other that did it without warrant: thirdly wee must looke the thing be good when we doe follow it. The fathers did well in worshipping God, on the mountaines and highe places, but when God had erected his Temple they did euill that did so. The Papistes do much vrge the examples of the fathers, but they meane *Augustine, Ierome, Barnard* & those: but they speake not of *Abraham, Isaac, Iacob* and those: but if the authority of fathers should mooue vs, then those that are most ancient & do most deserue the name of fathers, must mooue most. Againe the Papistes speake of the vertues of good men and women, to mooue vs to worship them, and not to follow them, but if they be vsed to that end, they cease to bee examples, that are for immitation, and not for adoration,



*A Jewell for Gentlewomen.*

ion: when we speake of this or that vertue,  
one say these are good things if we could  
practise them, why *Abraham* was faithful,  
*Ioseph* was chaste, *Iob* was patient, *Jonathan*  
was louing, the *Centurion* was hum-  
ble, *Cornelius* was charitable, *Sara* was  
meeke, why should not we. Some will saye  
these were rare men and women, but they  
are not set downe to be wondred at, but to  
be followed: how came they to be so excel-  
lent but by the grace of God, & the grace of  
God is able to make vs like them, yea like  
God himtelfe if we will vse the meanes of  
grace as they did: those that would be like  
the Saints in glory, must labour to be like  
them in vertue, and as in other places of  
Scripture, the holy Ghost commendes to  
vs the examples of holy men, so heere the  
Apostle commendes to vs the examples  
of holy women, because he speakes to wo-  
men, and if any should desire a perticuler  
instance, he meanes *Sara*, because shee was  
one of the most excellent, and yet she was  
not alone, but there were many other  
like her in this, that are gone before, and so  
must those that followe after: Therefore  
haui<sup>ng</sup> spoken of the inward vertues of the  
minde, as the most excellent ornamentes  
of Christian women, especiallye meeke-  
nesse,



*A Iewell for Gentlewomen.*

nesse and quietnesse of spirit, which they had some want of, and stood in most need of, being yoaked with Infidels, he saith after this maner, *Holy Women tyred themselves as Sara*, wee haue a prouerbe, that which is farre fetcht and deere bought is good for Ladyes, who care not for common things, then let them labour for these vertues which are farre fetcht in respect of time foure thousand yeares agoe, and in respect of place, they come from heauen, and from the holy land, and as it is farre fetcht, so it is deere bought, it will cost some iourneyes to Sermons, some prayers in your chambers, some denying of your willes, yea it was not onely worne of a great woman, but it is so fine and precious a suite, that it is neuer the worse for the wearing, it will serue not onely the mother, but also the daughters, it is as good nowe as it was a thousand yeare agoe.

The fashion that the Apostle would haue Christian women to followe, is an olde fashion, Gentlewomen are euer seeking newe fashions, but saith the Apostle, *Apparrell your selues with that that Sara did, and rest in it, there is no better.* If Be-suliel and Saholiab were here they cannot worke and imbroyder so excellent and exquisite



*A Jewell for Gentlewomen,*

*ornament for you as this is.*

Many women will keepe a thing that was their Mothers, and weare it on high heeles, then make you much of *Saras* attyre, that will teach you lesse to esteeme and rightly to vse outward and corporall things both for the belly and the backe, especially make much of this Jewell of meekenesse, that will fastuon you to beare iniuries without falling into extremities, and I warrant you your gowne will sitte neuer the worse on your backe, but you shall seeme to them that can iudge, a more goodlye woman then nature hath made any. After this manner saith *Peter* did holy women attire themselves, prophane women indeed as *Jesabell* who painted her face and trimmed her selfe that shee might take *Iehu* in her loue, and those that *Esay* speakes of haue onely Ecc. 3. looked to the outward attyre, and not regarded the graces of God, but holy women as *Sara* haue principally respected the beautifying of their mindes.

If any shall obiect *Sara* had outward Jewels and costlye things, it is true, so may her daughters according as their calling and habilitie will suffer, but shee did not accounte those things for her



*A Jewell for Gentlewomen,*

her most necessary, comely, and chiefe ornaments, good women whatsoeuer outward ornamentes they weare, they thinke themselves naked if they want grace to doe the duties of good Christians to God, of good women to their neighbours, and of good wiues to their husbandes.

Some women that set their mindes of gewgawes, when they would defend any foolish or monstrous attire, they say it is the fashion, it may be the fashion of Heathen and prophane women but the daughters of *Sara* must looke to the fashion of holy women.

The want of religion in many women is seene in their apparrell, their harts being as hollow as their verdugales, their mindes being as light as their feathers, and their thoughtes as changeable as their fashions, *Peter* hauing praised, and pressed this garment of meekenes, he saith: Holy women and *Sara* did weare it, and it made all the rest the more comely, for it made them subiect to their husbandes, as *Sara* obeyed her husband and called him sir: the want of meekenesse hinders subiection, for the wordes of the mouth and workes of the handes, followe the motions of the minde, if the affections bee disordred, ther



*A Jewell for Gentlewomen.*

hereof growes disordred wordes and actions. *Sara* beeing sanctified and quickened by the grace of God, vsed reuerend wordes to her husband, and called him Lord or sir, shewing her selfe to be his inferiour and not Will, Dicke & the like, as many doe, speaking to their husbandes as to their kitchinboyes; and as she vsed reuerend speeches, so actions, she obeyed him as we may see in *Genesis*, when her husband Gen. 18. commaunded her to prouide meate for the angels.

We vse to say when any doe a thing that belongeth to their calling, their coate fits ouer the worke to their backe, so when a woman shall doe a necessary or indifferent thing at the commaundement of her husband, though she be in her Sunday robes it is nothing vncomely, but makes it seeme the more hoilyday like, but I meane not to stand vpon the duties of wiues to their husbandes, seeing my purpose was chiefly to teach Gentlewomen perticularly in the matter of attire, and not all women generally in other behauiour.

Now as these that heare sermons vse to say, that was a good lesson for such a one, so men like well to haue women taught their duties, but not to heare of their owne: there-



*A Jewell for Gentlewomen.*

therefore though I omit it, the Scripture doth speake of it, and others haue written it, and the Apostle *Peter* also after in this Chapter doth shew what bee the duties of men aswell as of women; *Husbands* (saith he) *dwell with your wives as men of knowledge,* that is. know what you must yeeld to them aswell as what yee may require of them: therefore if your wife bee ignorant you must teach her, as *Paul* saith; *Women must learne of their husbands,* if she offend admonish her as *Jacob* did *Rachell*, if she be heauie you must comfort her as *Elizabath* did *Hanna*, if shee bee weake you must beare with her: and *Peter* saith after, *If shee giue good counsaile you must hearken to her.* As God said to *Abraham*; *Hearken to thy wife, who said, cast out the bond-woman and her sonne.* God giue both husbands and wiues wisdom, loue, meekenesse, and all inward graces, that they may shew forth outward goodnesse.

A cauent







## A caueat for craftes- men and Clothiers.

JAMES. 5.

1. Goe to now yee ritch men, howle and weepe for the miseries that shall come vpon you.
2. Your riches are corrupt and your garments are moth-eaten.
3. Your goulde and siluer is cankered and the rust of them shall be a witnessse against you, and shall eat your flesh as it were fire, yee haue heaped vp treasures for the last dayes.
4. Behold the hire of the labourers which haue reaped your fieldes, which is of you kept back by fraude, cryeth, and the cryes of them which haue reaped are entred into the eares of the Lorde of hostes.

This





His Epistle was written to all the Iewes that professed Christ and the Gospell, among whom as it is in all Churches, their were some that rested in an outward profession, and neglected a good conscience and conuerſation, as yee may see in the former chapters.

Those which were such hipocrites among them, that the Apostle dealeth against were specially rich mē, for although it may be there were some poore among the that were bad enough as it is euery where, yet the Apostle saw speciall cause to inuay against the rich: for in the second chapter he speakes for the poore; Hath not God saith he, chosen the poore of this worlde that they should be rich in faith. And speakeſh against the rich; Doe not the rich oppresse you by tirannie saith he, and in this chapter he saith, The rich men howle and weepe for the misery that shall come vpon you; the labourers wages that you keepe backe by fraude, cryeth against you, and in the 7. verse he speakes to the poore, and saith: Be patient therefore brethren till the  
com-



*A caveat for Clothiers.*

comming of the Lord, which dealing of  
the Apostle, I would haue an answer  
to their accusation, who challenge the  
Minister for speaking so much against the  
rich, and so little against the poore; reade  
the Scripture, and yee shall finde the rich  
reprooued tenne times to the other once,  
the reason is because they are most faulty,  
and the reason of that is as I take it, because  
most corporall discipline is vsed against the  
poore, and therefore most spirituall disci-  
pline had neede to be vsed against the o-  
ther. Hee hath in the former Chapters  
rehorted these rich men to repentance:  
Nowe hee commeth to threaten them  
with Gods iudgementes, saying: *Goe to  
rich men weepe and howle for the mi-  
sery that shall come vpon you. &c.*

Some may aske if the Apostle doth con-  
demne riches, or if he doth meane all rich  
men, I answer, no, for riches beeing got-  
ten by good meanes are the blessing of  
God, and there haue bin diuers good rich  
men, as *Abraham*, *Iob*, and others, and  
no doubt there were some good among  
these people, but the Text shewes that hee  
speakes of such rich men as got their rit-  
ches euill, and vsed them not well, and yet  
they did laugh, as appeares in the fourth

T

Cha-



*A caveat for Clothiers.*

**Iam. 4.9** Chapter, but he telles them heere there is  
cause of weeping. There was cause they  
should weepe for their sinnes, because  
they abused their riches, letting them  
rust and Motheate, when the poore had  
neede of them, and because they defrauded  
and oppressed the poore, yea because they  
killed the iust, letting them starue for  
hunger and colde: but because they were  
hardned in their sinnes, he willes them to  
weepe for their miseries, not for the mi-  
series they were presently in, for they  
now wallowed in wealth: But for the mi-  
serie that should come on them, when they  
should giue account how they had vsed  
their talent, as yee may see in the exam-  
ple of the vnprofitable ieruant, and in the  
example of the ritch glutton. It were a  
merry worlde if it might goe alwayes  
with such men as it dooth now, but they  
shall change a coppy as wee saye. Now  
because these men were secure, and  
thought of no afterclappes he calles them  
to consider their misery in time to come,  
for where sinne goes before, if repentance  
comes not in the middest, destruction shal-  
be the end.

Where hee biddes them *howle*, the  
worde importes such a lamentation as a-  
rises

**Mat. 25.**

**Luk. 16.**







*A caveat for Clothiers.*

of sheetes, but rather then they will depart with any of them, the poore shall goe and lie naked, and when they haue filled their bagges with golde, and their chestes with rayment, yet their hartes are not full. *Salomon* saith: *He that conueth silver shall not be satisfied with silver;* and therefore will rather fill more bagges and cofers, then empty any to fill the poores bellies. One saith: The rich man in the Gospel that said he would make his barnes bigger, he had barnes enough before if he would haue seene it, for saith he: the bellies of the poore are the barnes of the rich.

Luk. 12.  
16

In that he saith: *Your riches are corrupt,* it shewes the nature of these butwarde things that they are subiect to perishing, as our Sauour Christ saith: *They are subiect to rust, Mothes & theenes;* & therefore counsels to lay vp a beter treasure, whē he saith, *these things shall be a witnesse against them,* hee meaneth the abusing of their riches, shall be laide to their charge, as we see in *Matthew*, when Christ saith: *It shall be saide to such men, when I was hungry, yee fed me not, when I was naked yee clothed me not: therefore goe yee cursed into everlasting fire.*

Mat. 6.

Mat. 25.

Some may thinke themselves without danger of this threatening, because they  
let



*A caution for Clothiers.*

let not their golde and garmentes rust and  
Moth-eate for they put forth their mo-  
ney and haue little in their purse,  
they haue but one suite of apparrell to  
their backe : but though they put forth  
their mony, if they put it not forth to that  
use they should, if their garmentes perish  
not for want of wearing, if the poore pe-  
rish for want of clothing it is all one, if  
men vse not their riches rightly, they shall  
accuse them iustly.

*They haue heaped vp treasures for the last  
dayes.* This is the vanity of worldly men,  
they thinke their riches shall serue them  
and continue till the worldes ende, but  
though theeuers and wormes should not  
consume them; yet they will perish of  
themselves before that daye: therefore in  
the first Chapter hee hath compared rich-  
es, to Grass, and although men knowe  
in iudgement they are vncertaine, yet their  
affection, and practise is as they should bee  
so ende of them, and although manye  
will confesse themselves to bee mortall,  
yet they will liue and deale as if they  
should neuer dye. In the example of the  
rich man, that built his barnes bigger, and  
saide to his soule take thyne ease, for thou  
hast foode laide vp for many yeares, wee



*A canent for Clothiers.*

may see the mindes and manners of other men.

*Beholde the hire of the labourer, &c.* This now was their fault the greatnesse wherof doth shew what great misery shall come vpon them, this word *beholde* is not vsed, but when some great and strange thing is spoken of: therefore because it is a thing monstrous and strange, that any should be so voyde of religion and humainty as to defraude the poore of their wages, he saith *beholde*, they did not onely not relieue the poore with their siluer & golde, nor clothe them with their superfluous garmentes, but they did defraude and oppresse the poore, to increase their wealth and aug-

*Lewi. 19.*

23

ment their wardrop, but this is an euill expressly forbidden in the law in *Leuiticus* it is said, *thou shalt not doe thy neighbour wrong, nor rob him; and presently he addeth: The workemans hire shall not abide with thee vntill the morning;* In *Deuteronomie* it is saide: *Thou shalt not oppresse an hired seruant, but thou shalt giue him his hire for his day: neither shall the Sunne goe downe vpon it, for he is poore, and therewith fastaineth his life, lest he cry against thee to the Lord, and it be sinne vnto thee;* Yet this hath beene a common sinne in al ages,

*Deu. 24.*

14

according to the prouerbe; where the stile is



*A cauat for Clothiers.*

lowe men soone goe ouer, and as it was a  
common sinne among the people, so it was  
commonly reprooued & threatned among  
the Prophetes. *Jeremie* saith, *Woe* *un-* *Ier. 22. 13*  
*to him that buildeth a house by vnrightrousnes,*  
*in useth his neighbour without wages, and gi-*  
*ueth him not for his worke.* *Amos* saith; *Amo. 8. 4*  
Heare this O yee that swallowe vp the  
poore, that ye may make the needy of the  
land to faile; saying when will the new  
Moone be gone, &c. That we may buy the  
poore for siluer, and the needy for shooes,  
the Lorde hath sworne by the excellency  
of *Jacob*, I will neuer forget their workes.

*Matthew* saith: *The Lorde wil be a swift* *Mat. 3. 5*  
*uinesse against them that wrongfully keepe*  
*backe the hirclings wages, and vex the widow*  
*and fatherlesse;* and this sinne of oppressing  
and defrauding the poore, was not onely  
committed and reprooued in the tyme of  
the Prophetes but of the Apostles, as wee  
may see in the former Epistle to the  
*Thessalonians*, where the Apostle willes *1. The. 4.*  
them not to defraude one another, for  
God is an auenger of all such things, and as  
it appeareth by these wordes of *Iames*: *The*  
*labourers wages that is by you kept backe by*  
*fraude cryeth against you, therefore woe be un-*  
*to you.* As then rich men defrauded those  
poore



*A caueat for Clothiers.*

poore that wrought in their fields, so now they defraude those poore that worke in their shops; as this vice was then in husbandmen and occupyers of land, so it is now in tradesmen and makers of cloath.

The poore are defrauded of their wages diuers wayes.

1. When ritch men giue the poore nothing for their worke.

2. When they giue not the poore sufficient wages, but will haue them doe two penny-worth or three halfe-penny-worth for a penny; as *Jacob* when he had serued for faire *Rahel*, hee was rewarded with bleare-eyed *Leah*.

3. When they change the wages of the poore, giuing them not the same but worse, not money but bad or deare commodities,

4. When they keepe poore mens wages long in their handes, or longer then they should to their owne aduantage, and the poores disadvantage all these wayes, not onely some other ritch men, but Clothiers doe defraude the poore at this day: some haue many an houres worke for nothing: some doe change their wages, and paye them with bad or deare commodities, some doe keepe their money long in their handes



*A cauent for Clorbiere.*

handes and drive them to extremities, the most of them, I feare all, doe giue the poore too little wages for their worke.

There bee three rules of equity, that are respected in giuing of wages.

1 The first our Sauour Christ himselfe speaks of, saying : *Whatsoeuer yee would that men should doe to you, euen so doe yee to them.* Mat. 7. 12

2 The second is that the Apostle Paul speaks of : *Let him that stole steale no more,* Ephe. 4. 28. but let him labour with his handes, the thing that is good, that he may eate his own bread and giue to him that needeth or that cannot labour.

3 The third rule is that common rule of equity, that not onely religion hath taught Christians, but that the light of nature hath taught men of all other trades.

First let vs see the equity of these rules that wee may iudge whether we be bound to them or no, and then see if we be ruled by them.

For the first, it is our Sauour Christes owne rule, who hauing interpreted the lawe, and prescribed many duties of righteousness in perticuler, he sets downe this generall rule, whatsoeuer yee would by the light of nature, not by the corruption of nature, for so thorow a corrupt affection,



*A caveat for Clothiers.*

on, and when he is in a temptation, some man at some time would haue another to kill him as *Saul*, and some man thorow a corrupt affection would haue another too much to respect him, as the sonnes of *Zebulden*: but whatsoeuer yee would by the light of nature, whereby a man doth desire any thing that is fitte for him to desire, and that is fitte another man should doe to him, euen so doe you to another: as if our Sauiour Christ should say; Wouldest thou if thou wert poore haue another to releue thee? then thou that art rich releue the poore: wouldest thou if thou wert a labourer haue answerable wages paid thee? then thou that hast thy worke done recompence the labourer: yee see this rule cannot be excepted against.

**Ephe. 4.**

The second is the rule of the Apostle *Paul* writing to the *Ephesians*, where hee calles poore men from stealing and euill meanes, and commaunds them to labour and vse good meanes to maintaine themselves, so that if hee haue his limmes, his health, and cunning to doe the worke that the place where hee liues affoordes, and dooth dilligentlye labour in his calling: I take it wee may conclude from that place of *Paul*, that such a  
man



*A caveat for Clothiers.*

man may and must by his labour sustaine himselfe, and be helpfull to others.

But it will bee objected, if hee haue a charge hee cannot doe it, I answere, wee must suppose if hee hath children hee hath a wife, that is a second person to ioyne with him in labour: now the Scripture appointing men and women able of body, no other meanes but labour, wee must suppose that they may by their labour maintaine their children while they be litle, vntill they bee also able to labour, which common'lye is not many, nor any long time: And thus it is among the Dutch folkes, who doe so labour and bring vp their children to worke that thereby they are susteined.

Therefore I conclude from this rule of the Apostle, that if anye cannot sustaine themselves ordinarilye, for I speake not but that there may bee some secret curse or punishment of God vpon some man; As the Prophet *Hagge* sayth in his Hag. 1. first Chapter, *They shall eare wages and put it in a bottomlesse bagge*, but otherwise those that bee such able persons of body, as I haue spoken of before, if they cannot sustaine themselves, if they wante not worke, nor a dilligente hande in their



*A caveat for Clothiers.*

their worke, then it must follow they haue not an equall recompence for their worke.

The third rule as I said, is that equitie which is followed not onely by religious men by the light of religion, but also by those that haue no religion by the light of nature of all other trades, and that in the time and place where wee liue now, wee knowe that by nature men will not commonly giue with the most wages, but with the least, and if some one or some fewe would, yet the multitude will not; therefore this rule also cannot iustly bee excepted against, especially if the circumstances bee weyed, and things be made proportionable. Therefore I thinke it euident, that these rules must direct vs in the matter of giuing wages, and that all men should examine their practise therein by them: therefore now wee will consider whether Clothiers whome I doe specially indeauour to informe and reforme by this treatise, doe in their wages follow these rules or no. If any should inquire why I picke out Clothiers rather thē any other to speake of, I answer, because when I preached this sermon, my auditory consisted of them, & because considering the greatnesse, variety, & continuance of their opressions, with the multitude

of



*A caveat for Clothiers.*

Of those that are oppressed, with the consequences that follows therevpon, I take it to be one of the greatest finnes that in our age hath beene committed in this countrey against the second table of the lawe, also because some Clothiers haue shewed deafe eares in hearing it, vnwise tongues in speaking of it, I would see if they haue any better eyes to read it.

But in speaking of this matter, I would not be taken to speake against the trade of Cloathing, which I confesse is a necessary, commendable and profitable trade, and the estate of our country considered, is in diuers respects to be preferred before many other trades. Also I would not be taken to speake against the persons of any that doe professe and followe this trade, much lesse my owne neighbours, but against the common iniustice that is crept into that trade. Further, I would not be taken to accuse all Clothiers this way, seeing there be many that I know not, as I will not euery way excuse any that I know. Finally, as I appeale to God that I haue no other purpose in writing hereof, then to further his righteousnesse and rich mens happinesse, then to discharge my owne dutye, and to helpe the poores misery: so I wishe them  
whom



*A caveat for Clothiers.*

whome this matter concernes, to be of the same minde in reading and practising of it, and therefore to consider whether they doe cut, not their cloath, but the wages of those that make their cloath, by the metewand or rules aforesaid, or no.

For the first rule, I suppose Clothiers will not say in paying their worke-folkes wages they doe as they would be done to; if some will say so, let it be tryed by God and the countrie, when they haue read this discourse, and in the meane season let this reason disprocue it, that Clothiers do complaine of their Markets, and finde faulte with their Marchants, when their paines is much lesse, their gaines much greater, and their vsage much better then their poore worke-folkes.

For the second rule, that those that worke vnder them should by their labour sustaine themselves, and helpe those that cannot worke, and therefore their wages should be answerable that they might do so. Clothiers cannot say they follow this rule, for experience teaches, that most of their work-folkes, except such as haue some other meanes to liue, or be of some rare hardnes of body and resolution of minde, to worke night and day, and be without charge, are  
so



*A cauent for Clothiers.*

so farre from being able to sustaine themselves by their labour, that they must bee sustained by others, they are so farre from being able to giue a penny to those that cannot labor, that except such as be before excepted, they bee most of them beggers and haue need to take reliefe.

For the third rule, which is the common equitie that all men of other trades follow in giuing of wages, whether Carpenters, Masons, Thatchers, labourers, or any other, a workman that workes by the day hath at the least foure pence a day and meate and drinke. But Clothiers goe not this way to worke to finde their workefolkes meate & drinke, as in time past, they haue found out a cheaper way, therefore the comparison must be where there is no meate & drinke giuen: therefore let it bee considered, that in other trades those that worke for wages without meate & drinke, the soriest workman, and that in the shortest dayes hath eight pence a day, and so as the workman is better and the dayes longer he hath nine pence, tē pence, & twelue pence a day; now let vs see whether clothiers folow this rule.

And first to begin with their Spinners, who commonly are women take not the soriest but the skilfullest & the diligentest,  
and



*A caveat for Clothiers.*

and they cannot earne in Clothiers worke, I meane those Clothiers that are called Blew men, aboute three pence or foure pence a day, both towards their owne finding, and their Wheele and Cardes, that doe weare much in that kinde of worke, marke that I say foure pence a day, which is the greatest earning of a Spinner in blew worke that I can learne, that they may bring no instance against me. And marke that I compare the best Spinners with the worst labourers in other trades, and then see the difference, the other having eight pence a day in other trades, and these have but foure pence. What difference is there then, if you compare the sordid Spinner which can earne not three pence nor two pence a day, with the sordid labourer which hath eight pence a day, or the best labourer which hath twelue pence and ten pence a day, with the best Spinner that hath but three pence or foure pence. If any Clothiers should say that some Spinners wil earne more then three pence or foure pence a day, I disproue it by the confession of Clothiers themselves, who say, that Spinners and Weauers earne their penny very hardly; and by the practise of all such women who will refuse to Spinne and choole to burle,

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*Accont for Clothiers.*

for which worke Clothiers giue but three pence, & in the best places but foure pence a daye, this the Clothiers deny not, but they defend it, and obiect that they set the poores children on worke also, it is true, else how should they make so much cloth, if they had not many hands about it, but children haue but childrens wages, they haue so much for a pound, or they spin thus many knots for a penny, according to which the mothers can earne but two pence, three pence or foure pence at the most, what thinke wee can the children earne. further, Clothiers obiect there must bee a difference put betweene men and women, this I will graunt them, yet women are as artificiall and profitable in those kindes of workes for the Clothier, as men could be if they were brought vp vnto it; but they wil further presse this obiection, and say; As maide seruants haue lesse wages then men seruants, by the same reason other women should haue lesse wages then men: but though maidseruants haue lesse wages, yet they haue better dyet & haue easier worke and weares lesse apparel, but many women that worke vnder Clothiers in spinning & carding, and breaking of Woll, doe toyle their armes, and foyle their clothes as much



*A cantat for Clothiers.*

as many men of other trades , and yet  
haue so much lesse wages, as I haue sayde,  
the same women when they worke not  
with Clothiers but with other men , in  
other worke haue better wages , if they  
keepe a woman in child-bed they haue  
three pence a daye and meate and drinke,  
if they make Haye they haue three pence  
or two pence a day and meate and drinke,  
if shee reape Corne, shee hath foure pence  
and sixe pence a day and meate and drinke,  
those that carrie Tankardes in London can  
earne sixe pence and seauen pence a daye,  
all which are double the wages they haue  
in Clothiers worke, as afore is saide : yea if  
the same women doe worke with Clothi-  
ers themselues in other businesse , whether  
those before named , or any other , which  
yet are not so profitable to them as the  
workers of their trade, they giue them such  
wages as other men doe: why should they  
that would bee thought to haue the most  
Gentleman-like trade of others , bee the  
most base and beggerlie in their wages of  
all others? and why should they giue for  
the worke of their trade , which is more  
gainfull to them then any other businesse  
lesse wages then for anye other worke?  
But let it be granted, that the womans sexe  
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*A caveat for Clothiers.*

should haue lesse wages then men, it cannot be granted that there should be difference more then halfe in halfe betweene them, when the woman spendes as much time, takes asmuch paines, and dooth as profitable worke as men of other trades, as I haue saide afore, but I will leaue the women that worke vnder Clothiers, and come to the men.

And first for their Weauers, their wages is thus much, or so much for a Cloth, as it is finer or courser: but by the way marke that the Clothier sets the price, whereas in other trades men set the price of their owne worke, and other men aske their workmen either when they begin or when they haue done, what they shall paye, but Clothiers will set downe what these that worke shall haue, as if one man should beare two persons both of the buyer and seller.

Now the wages that the Weauers haue they deuide into three partes, two parts are appointed to two men that Weaue the cloath, the third part is allowed for a boye that windeth the Quilles, and to maintaine the charge and reperation of the Loombes and lightes. Now many weauers doe complaine, and that not sodenly, but often and aduisedly, not bad persons

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*A caveat for Clothiers.*

that care not what they say, but sober and honest men, that when they reckon the dayes that they be about their cloath, and proportion their wages that they haue for weauing it, it growes but to sixe pence a day, and that it is as often but fīue pence and foure pence a day, when their worke is at the worst, then it is eyther eight pence or seauen pence a day when their worke is at the best, although as the order of these workemen is, they continue at worke from the bell to the bell, from foure of the clock in the morning, till eight of the clocke at night, which is three houres in a day longer then other men of other trades doe worke, that haue greater wages, as I haue shewed, which time in the morning and euening consider, if it lesson not Weauers wages almost a fourth part, and then compare them, and see if Weauers haue much more wages then Spinners and Burkers that are women, and so if they haue any more then halfe so much wages then other workemen haue of other trades, in which respect I knowe some Weauers haue wished themselues Taylors that haue foure pence a daye and meate and drinke, and I knowe some that haue leaft their Weauing wherein they serued a prenticehood,

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*A caveat for Clothiers.*

hood, and haue taken a Spade and a hooke, and I knowe some very skilfull in Weauing Clothiers worke, that haue left it and become learners to Weaue Dutch worke.

But Clothiers object, though this bee true, yet it is tollerable, because Weauers stroy not so much apparell as other trades men doe, and their worke not beeing so stirring, they spende not so much meate and drinke as others doe.

For answer to the first parte of this obiection: If some men of other trades stroye more, others doe stroye lesse, as Taylors, Shoomakers and Ioyners: but I see not but Weauers considering the wearing of their hoase behinde, and their dublets afore, doe stroye as much as labourers: if there bee any difference, the oddes of their wages for one daye, will mende the labourers shooes for twentye dayes.

For answer to the second parte of this obiection, that Weauers stirre not so much, and therefore eate not so much as workemen of other trades: but Taylors, Shoomakers, and some other, stirre not so much as they, and therefore by their reason eate lesse, and yet as yee haue seene



*A caveat for Clothiers.*

haue more wages. But graunt that Wea-  
uers doe eate lesse meate then labourers,  
that which they spare from their belly ey-  
ther because they haue it not to eate, or if  
they will haue it so, because they haue not  
so great a stomacke, they spende in their  
strength, health and life, by getting colde  
and diseases, as wee see they looke not so  
freshe, nor liue not so long as labourers  
doe.

But if there were nothing to coun-  
teruaile that difference in apparell and  
dyet, is it reason that that which is spared  
from the poore mans backe and bellye,  
should bee put into the Clothiers purse.  
Is it not that the Prophet complaines of  
Psal. 14. 4 *Yee eate up my people as it were  
bread.* They keepe their riding Horses  
and their Dogges fatte, but they keepe  
their worke-folkes both very poore and  
leane.

But least anye should aske why I  
speake not of Sheeremen, I am not pri-  
uie to their wages, but I suppose it is  
not great, by the littlenesse of theyr  
estate that bee of that trade, diuers of  
them beeing the poorest in Townes,  
and none of them ritche that I knowe  
in these times: but I thinke Sheeremens  
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*A caveat for Clothiers.*

wages is the best of the rest, and yet not so much as the wages of workemen of other trades, for the greatest wages of a Shereman that is hyred by the daye is but tenne pence, though he doe worke from foure till eight of the clocke, which is as I sayde three houres longer then other tradesmen doe woorke, that haue as much wages.

But if Sheeremans wages were not better then others that worke vnder Clothiers, they should liue worste of all, their tooles that they worke with being so costly, their worke so vncertaine, that must waite vppon the weather, and continues commonly but for the Winter part of the yeare, and as it is vncertaine so it is diuerous, and hath many turne-againes and dangerous, for if they leaue a cloath on the Tainter and it be stolne they be answerable for it: but although their wages be somewhat better then Weauers, by that time they haue forborne their mony some three, some sixe moneths, by that time they haue attended about Clothiers other businesse many houres and halfe dayes for nothing, and by that time the losse they sustaine by taking deere commodities be deducted, I suppose there will bee no great



*A caveat for Clothiers.*

difference, especially by that time many of them haue beaten in flockes at least, for some Clothiers to make the cloath carry a counterfet shew, & haue set and dried their Cloathes vpon the Saboth day, and strayed their conscience as much as their Cloath vpon the taynter, they will be fofid poore shere men, & this is the reason in my iudgement according to reason, that Clothiers growe more speedily and more abundantly rich then other men, because their worke is done for halfe the valewe that other mens is: for consider with mee what it is to gaine by euery man that is their weauer, three pence or foure pence a day, by euery woman that is their burlier, Picker, Breaker or Spinner, two pence a daye and by euery childe that workes for them a penny or a halfe-penny a daye, if it were no more, what this amounts vnto, to thote Clothyers that haue five hundred, foure hundred, three hundred, or a hūdred working vnder them more or lesse: or if yee will reckon it thus, that the Clothier gaines but a peny in euery pound of Woll spinning, as in the least presumption they must doe if it be weighed by the weightes of the Sanctuarie, it amountes to fixe shillings eight pence in euery cloath, there being

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*A canas for Clothiers.*

ing about foure score pound of yarne in a cloath, and if they gaine by the Weauer but halfe so much, although I haue heard workemen compare the Weauing and spinning equally together. To speake nothing of that they gaine by their burlers and pickers, who haue but three pence a daye, nor to speake nothing of that they gaine by breakers and sheermen, yet that they gaine by Weauers and Spinners in this smallest estimation, comes to ten shillings in euery cloath, now to what summe growes that vnto them, that make a thousand, 500. 400. 200. cloathes in a yeare.

But they obie& against this, that sometime they gaine not ten shillings in a cloth towards all their cost and paines, but marke that, they say somtimes, I grant it; but that is sildome when they are ouer-seene in the choise of their Oade, Indeco ashes, or the like; or when their Oade setters are ouer-seene in setting their Fattes, but otherwise Clothiers themselues haue confessed, that their ordinarie gaine at the least reckoning is twice ten shillings in a cloath, not speaking of those course ones that they call Roges, but of such as may worthily beare the name of Broade cloathes, yea it is euident that oftentimes they gaine three  
times



*A caveat for Clothiers.*

times, foure times ten shillings in a Cloath and more, it is not knowne what.

But they say their gaine growes otherwayes then by their workefolkes, as by buying their wooll, their oade, their indico, and the like, at the best hand, & by selling their Clothes well, I answer; first for their buying, except the corrupt deuices that some (I hope not all) doe vse that way which I will not speake of, my Text onely reproouing iniury to the poore, I suppose their gaine is not great that waye, but as it falles out in all such vncertaine things, that sometime they may gaine, and sometime they may loose, sellers beeing as prouident as buyers: now for the gaine that they haue by selling, they meane by selling of time, to this I answer. Although I would haue such gaine examined by the rule and reason, whereby we condemne vsury, seeing they venture not charitably with the Marchant, but if his state crackes not their stocke holdes, though his ship sinkes: yet I deny not, but as they gaine sometime by their buying, so they gaine often by this kind of selling, although some time they loose by both. But their certaine, their ordinary, and so their chiefe gaine, I dare say in the iudgement of reason, is that they get  
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*A caveat for Clothiers.*

by & from the poore people, by the more cheape doing of their worke, then other mens, which is miserable gaine, as if a man should rob the spittle-house.

Now as wee haue scene the Clothiers gaine, let vs see the poores losse: in the law when they bought men, women, and children for mony, & kept them only for their worke, when the yeare of their freedome came, they might not send them away empty, but in this case I haue in hand, it is otherwise, that where some Clothiers dies worth twenty thousand pound, some workman that hath wrought vnder him not seven, but twenty yeare, dies not worth twenty groates: let it bee considered how the poore can liue of the wages they haue, as it is set downe before what they can earne, if they be wel and not hindred by sickenesse, sucking children or the like: but if any of these hindrances fall vnto them, how shall they buy them & theirs bread, clothes, firewood, pay their house rent, and such like necessities for their life.

Yea this abridgement of wages is a cause of all the misery of the poore, both in body and soule, for by reason of their small earnings, they cannot spare an houre in a weeke, but must take the Saboth to washe  
their



*A cauent for Clothiers.*

**Pro. 30.**

their cloathes, to peece their ragges, to fetch a bundle of wood, when they should come to Church to serue God, yea they do not onely this way sinne by occasion thereof, but are hazarded vpon dangerous temptations of pilftring & stealing, as *Agar* said: *giue me not poverry, least I steale*, which I feare is one woful meanes of many of the poores liuing, let it be considered Christianly and equally if it bee not so that by this meanes a fewe Clothiers in a countrye growe rich and many thousandes growe poore, and if the inritchng of two or three in a Towne, bee not the impouerishing of many, if I may not saye the hindring of all the Towne, for not onely those that worke vnder them, finde it those waies yee haue hard, but other Townsmen also: and not to speake of that that other men beare out, rates according to their ability, that is seene when Clothiers go away, much more easily in that their ability is not seene, that other men maintaine the minister of their landes and labours, when Clothiers do nothing: that they do put away Corne, either that they buy for dayes, or that they haue growing, to their workesfolkes at a greater rate then the market, & so are occasions of raising the price thorow the country. But onely



*A caveat for Clothiers.*

only to speake of that that is pertinent, to my purpose that other men partly by compulsion, and partly by compassion are faine to relecue those by charity, whome the Clothiers as before doe impouerish by injury, other men lend the poore money, Corne and other things, beeing faine to loose it, when Clothiers if they lend them any thing will paye themselues againe in their worke.

The Prophets doe much and often complaine of rich mens grinding the faces of the poore, slaying of their skinner, & buying the needy for siluer, and for shoes: now who may be charged with these things, in our time and in our country, but the Clothiers that generally doe deale with them.

But some will say the Marchantes deale as euill with their workemen, patching and pressing them with commodities, if the Marchantes doe so, as I know some haue done, and thinke still some doe. they are in the same condemnation, but who doth it in any comparifon of number or measure like the Clothiers, who haue all the time and all the labour and all the cunning, I wil not say of all, but of almost all the poore, for all which in the winding vp the poore get nothing but a losse.

But



*A caveat for Clothiers.*

But as it is wisdom and iustice in' all controuersies, to heare both tales, so besides their perticuler obiections that before haue fallen in by the way, let vs heare further what Clothiers can alledge for themselves, either against this occasion, or for their owne accusation.

Clothiers pleade for the defence of their course in this wages, and say they may giue their workesfolkes lesse wages then others doe, because they set their workesfolkes on worke all the yeare, when others sometime doe want worke, by the waye, marke that wee haue their confession, that they giue their workesfolkes lesse wages then other men doe theirs: now they saye they may doe so for this reason, that they set them on worke all the yeare, which saye they, others doe not: but to this I answer, if they doe set them on worke all the yeare, they haue the more gaine, and not the lesse worke, is this a good reason, that because the poore doe lengthen their worke, therefore they maye shorten their wages: but most Clothiers doe not set the poore on worke all the yeare, but all Labourers and Masons doe sometime want worke in Winter, so doe their workesfolkes in Summer, and their worke-

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*A cauent for Clothiers.*

workesfolkes in Summer doe worke in the fieldes about Haye or Corne, and haue the wages of Labourers afore said, that is foure pence and sixe pence a day, and meate and drinke, but in Winter when Labourers shall want worke & shall spinne and carde vnder them they cannot earne two pence or three pence, towards their bread and drinke, and whereas husbandmen giue better diet and better wages in haruest for their hast, Winter being the Clothiers time of haruest and hast, they giue no more then their former pittance.

The Clothiers say we can haue our worke done thus, & if one will not another will. I answere, necessity hath no law, the poore must worke for little rather then sit still for nothing, for among the Clothiers theselues there is this prouerbe; Of a hard earned penny a man may liue, but of none he cannot; in other cases they can see, and would saye men must not looke what they can haue, or what they can doe, but what they may and what they should.

They haue another obiection much like the former, the poore were better doe thus then doe nothing, because (for that must follow) that halfe a loafe is better then no breade, true, but if they themselues alwaies



*A caveat for Clothiers,*

wayes should give a pennye for a halfe penny loaſe, it would in time make them haue a thin purſe and thin cheekes. That I may omit nothing that they can ſaye for themſelues, it is further objected, that tryall hath beene made, and the poore will earne more in Clothiers worke, then they can doe in any other worke. But if they meane by poore men of other trades, as Maſons, Shoemakers, Taylors, Thatchers, Labourers, &c. Then it is vntrue, for I haue ſhewed before, that all theſe haue much more, & many of them double their workfolkes wages: therefore they muſt meane women and children, and then I anſwere; though this that they ſaye of them were true, yet this doth not iuſtifie their giuing of ſmall wages, becauſe in no other worke they can make better earnings, for that wolle in our country is the commonest commoditie whereunto the poore haue beene moſt vſed, becauſe wollen cloath is moſt vendable at home and abroad, and the poore haue not bin vſed to worke in hemp, flaxe, or any thing here aboutes but wolle: therfore it is no maruell, though being tryed with thoſe things they are vnacquainted withal, they can earne little, ſpecially at the firſt, but yet their objection ſo farre as  
it



*A caveat for Clothiers.*

it concernes women and children, namely that they can earne more in Clothiers worke, then in other worke is votrue, except our clothiers meane to ioyne with the vnder Clothiers worke, those that make White, Bayes and Sayes, &c. Which my purpose is to deuide from them, and to accuse only Blew men, especially in the greatest part with this iniustice, for those that spin Dutch worke do earne more the they can in Blew worke, for they that make Baies and Sayes, some giue a penny for the spinning of six knots, some a peny for seuen knots, & some a penny for eight knots, we will take it in the middest, that the poore haue a penny for seuen knots: our Clothiers that put out their worke to bee spunne by the knot, giue but a penny for nine knots, now this is the difference betweene their knots the Bay men or Dutchmen, they haue eighty yards spunne for a knot of their worke ready carded or cobed, & our Clothiers haue forty elles spun for a knot vncarded, now account the carding, as it is ful halfe the worke, waying the wearing of their cardes, and count the two knots that Clothiers haue done more then the other, and account forty quarters, that makes



*A cauent for Clothiers.*

tenne yardes in euery knot which is nine times ten yardes in euery penny, which makes two knots more, and then you may see that those that spinne for Clothiers doe foure knots in euery penny more then those that spinne Dutch worke. If the Clothiers will say they may spin their worke faster, I answered that is not alwayes so, for some Clothiers sending their worke halfe broken and halfe seamed, dooth much hinder them, and yet if it were alwayes so, the handlomenesse and cleanelinesse of the Dutch worke in comparison of theirs will recompence that differene, besides when women spinne wooll for other men, either to make stockings or such like, they haue three pence for the worst, foure pence, and five pence a pound, which is double Clothiers wages, & men that be Linnen Weauers can earne twelue pence in a day, when their weauers canot earne aboue six pence, those that weaue coutry worke as they call it, or huswifes cloath can earne 12. pence in a day, when if they weaue for clothiers they cannot earne sixe pence, those that weaue Pouldauns can earne nine & ten pence a day those that beate hemp & such like in bride-well can earne ten pence & 12. pence a day, finding themselves; yea if women & childre

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*A caveat for Clothiers.*

can finde any thing else to do, they will not worke vnder the Clothier, if they can haue either Crabs, Slowes, Petcocks, gleanings broome, birch, or rushes in the fieldes, they will not doe their worke, as themselves will confesse, that in sometime of Summer they can get no spinning, what is the reason but this, they giue so little wages, Clothiers object and say, there can but few in comparison bee set a worke otherwise then vnder them: grant that, and grant withall that Clothiers haue the time, cunning, and strength, as I said before of those multitude, and that the more worke vnder them, the more they gaine by them: will either equity, charity or humanity suffer, that they should haue their worke without answerable wages. Clothiers aske how the poore would liue if they did not set the on worke, as well they might aske how Sailors would liue if marchants or owners of ships did not imploy the, or how any other whose livelihood stands vpon their cunning & labour would liue if they were not set a worke, but wolle as hath bin said, being the chiefe commodity of our countrey, there must be cloath making to serue not only our own but other countries & much people must be imployed that way, as in France they be imployed in



*A cause for Clothiers,*

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*A cauent for Clothiers.*

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*A caveat for Clothiers.*

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*A caution for Clothiers.*

gathering of grapes, and treading of wine-presses. But as Clothiers aske how the poore would liue if they were not set a worke by them, so I aske how the Clothiers would liue and haue their worke done without them, they will answere; they would keepe seruants in their houses to do it, they could not haue the tenth part done that is now, and yet it would be more then double the charge to them it is now. Clothiers aledge further for their defence, it was thus before we were borne, I answere, it is like the saying that some vse in the case of Tithes, there was neuer more payde saye they, when their knowledge reaches but to yester day in comparison of euer, or neuer: but if it were so as the Clothiers say, prescription is no good plea in an euill thing, yet though it might bee thought equall then when all things were at a lower rate, it cannot be equall now when all things are doubled, and some things trebled in price.

If the poore shall paye very deare for the things they must liue by, as their corne, their white-meate, their wood, and the like, and take very cheape for that they should liue by, that is their worke, tell mee  
what



*A causat for Clothiers.*

what a harmony this will make. And if it were so, wil Clothiers holde the anciēt wages for the poores worke, and not the ancient prices for their Cloaths: but Clothiers say their wooll and other commodities cost them dearer then in old time; of their owne mouth we will condemne them, for shall the price of all other things bee increased and not the price of the poores worke, is it equall that they should giue more for that they receiue of the ritch, and not giue more for that they receaue of the poore.

They saye they followe the common course, that all other Clothiers doe in this point, true indeed, if it were but the abuse of one or two, I would haue thought it my dutie to rest in a priuate admonition, but because it is so common a thing, it requires a publike reprehention, but the moe the worse, as *Moses* saith; *Thou shalt not follow* Exod. 23.  
*a multitude to doe euill*: they alledge they  
can giue no more wages, to liue theselues.  
Let Clothiers themselues answere this allegation, some of them, haue in other communication confessed, that their gaine sometime haue beene too great, when they haue doubled their stocke in one yeare, other



*A caveat for Clothiers.*

have confessed they haue gained almost so much by making out one load of Wooll, as their wooll cost them, others haue said, if they meete with sure marchants, it is the best trade vnder heauen. Let the waight of this publike cause obtaine pardon, for this reherfall of priuate speeches, specially meaning no man, further let the state of Clothiers answere this allegation, who for their wealth may bee presented before all other yeomen, and compared to many, if I may not say any Gentlemen:

Let the manner of their liuing answere this allegation; besides that which they spare, they spend some 300. some 200. some 100. pound, some a hundred marke a yeare, when their poore workesfolke spare nothing but spend their cheekes. Some clothiers say they giue a farthing or a halfe penny in a pound for spinning more then was wont to be giuen, other deny this and say it was as much thilty yeare agoe, but grant this that some doe so, yet those that doe so their worke is not so well broken as it was wont, & therefore it is worse to carde, it is not so well seimed as it was wont, and therefore they haue not only more Wooll to the pound, but also it is worse to spinne, and



*A cause for Clothiers.*

and the Clothier will haue it drawne much smaller then in time past, for in time past they put fife score, and foure score and sixteene pound in a cloth, and now they put but foure score or foure score & foure, that is as long as the former, and so it is a longer thread and is worse to reele, which things laide togeather, it appeares for this halfe penny or farthing, the spinners doe a penniworth of worke at the least, and so gaine by it as *Dickins* did by his dishes, some Clothiers also saye they giue twelue pence and two shillings in a Cloath more for Weauing then was vsuall in ancient time, but I haue heard others affirme the cleane contrarie, that the clothies they were wont to giue twentye shillings for, now they giue but foreteene or fiftene shillings.

But some Weauers doe confesse, that some Clothiers for some course clothes do so, but for that they take away the thrums that Weauers were wont to haue, they will haue their Cloath stop at least at one end, and for that the yearne of those course clothes is drawne almost as small as of their fine clothes, the hindrance they haue with knitting of knots thorow the often



*A canons for Clothiers.*

bredding of their loose and twittered  
yarne, stands the weauer in foure shillings  
or five shillings, for that twelue pence, and  
this prooues it to bee so, because Weauers  
could in time past weaue three of those  
cloathes, in the time that they can weaue  
two now: and as this is the losse of the  
Weauer, so it is the gaine of the Clothier,  
for the smalnesse of the yarne makes it goe  
much further, and makes the cloath finer,  
though neuer the better. So that yee see  
that the increase of their wages that Clo-  
thiers speake of, is the deminishing of their  
wages, and that worke folkes get by it  
ouer the shoulders: and that it is so, ap-  
peares by this, that worke-folkes of these  
trades cannot liue so well by much, vnder  
the Clothiers now, as they haue done in  
times past.

If they will say, that is because they haue  
not so much worke as in time past, I an-  
swer, that is not all the cause, for those that  
haue worke enough haue too much a doe  
to liue, for yee may conceiue in reason  
what a portion of liuing the former pro-  
portion of wages will affoorde. Therefore  
these allegations of giuing more wages  
then in times past, when they knowe that  
there



*A causet for Clothiers.*

there is more time spent, and more worke done then in time past, cannot but proceede from an euill conscience.

The Clothiers say though they should giue more wages for their worke, the Marchant would giue neuer the more for their Cloth, but the reason of Marchantes sticking at prises, is as I take it, because their Cloath commonly is so bad, and Clothiers gaines so sufficient, but if their Cloath were good, and they could not afforde it so good cheape, Marchants must and would giue a greater price; but if Marchantes did not increase their price, Clothiers might increase their wages, that the poore might liue better, and yet themselves liue well enough.

Clothiers obiect that some that worke vnder them grow ritch, but I haue shewed before that of their wages, except some rare person, that keepes himselfe single, and bee of extraordinary hardnesse and disposition of sparing, and if he be marryed hath a speciall helpe by his wiues portion and painefull labour, & no hindrance by any charge, or some other furtherance by some friends, to keepe a cow or two they cannot liue, but if any of those workesfolkes which I haue  
ano-



*A caveat for Clothiers.*

anatomized before, except peradventure some that God will specially blesse, as hee makes good his promise of blessing in all degrees that waye, as in some hee makes good the threatening of his curse, otherwise for the common sorte, if they attaine to any wealth, if it be not by stealing, it is by buying of flockes and course wooll, by making of remnants and climbing to it by Clothiers steps, and not by their worke and wages.

Clothiers saye there will alwayes bee poore, as the Scripture saith: it is true, there will alwayes bee blinde, sicke, and lame, that cannot worke, and there will be some other poore that God will punish with pouertie for their sinnes, and some that God will exercise with pouertie for their tryall, though it commonly comes to passe by meanes of the oppression of the ritch: but because there will bee poore, can that excuse them that make them poore. It is in this case as it is in that our Saviour Christ speakes of offences; *Necessary it is that offences should come, but woe be to that man by whome they doe come.*

Math. 8.

Clothiers saye they would bee poore though they had neuer so much wages, so  
some



*A caueat for Clothiers.*

some would be leane though they had neuer so much meate, shall men therefore with-holde from them compitent foode, but though some would be vnthrifric, yet others no doubt are as carefull to thrue in their calling, as Clothiers bee in theirs, if they had meanes for it.

Clothiers say the people be as poore in other countreyes as they be in this countrie, it may be so, for the estate of some countries is more harde and homely then ours, as it is sayde the Mayiors and chiefe men of some Townes and corporations haue beene Thatchers, but if the people bee poore by the prouidence of God and not by the oppression of men, it is not the thing that I meddle withall, but those that shall haue the labour and sweate of Gods people, and not rewarde them according to the rules of equitie, this is the matter that I reprocue, and if in those countries they speake of there be any persons of trade that giue so little wages for so much worke, yet if they themselues bee of meane estate, and the woorke whereabout the poore are employed will yeeide them no such game or aduantage as to giue anye greater recompence,  
and



*A comment for Clothiers.*

and so doe proportionably, though not equally, beare the hardnesse of the time and place with the other, this is not the thing that I condemne, but when any that set poore on worke shall be of great abilitie, and the labour of the poore affoording them great profit, as it is with Clothiers, and yet they shall not rewarde them competently for their labour, but by defrauding or abridging their wages, they growe rich by others pouertie, this is the woefull gaine that *Iames* speakes of here, and that they are like to paye deere for at the last.

And as Clothiers say, they bee as poore in other countries where be no Clothiers, so they saye there bee as poore of other trades in this countrie, but obserue it, and you shall finde, there is no comparison betweene the number of poore of other trades, put them all together, and those that worke vnder Clothiers: and yet those that be poore of other trades, how growes it ordinarilye, not from the littlenesse and likenesse of their wages with the Clothiers worke folkes, for yee haue seene the difference betweene them before, but it seemes to growe from hence, that their wiues and children who worke vnder the Clothier  
for



*A cauent for Clothiers.*

for such trifling wages as I haue spoken of,  
doe eate vp that the men doe earne.

Clothiers say the poore doe steale from  
them, it is like many of them doe, though  
themselues be the occasion of such temp-  
tation: it is a faulte in those poore that doe  
so, and the Scripture reprooues it in other  
places, and appoints punishment for it, but  
it is the other kinde of theft that Clothi-  
ers vse to them, that *James* controules  
here, as one saith; There bee some theecues  
doe weare chaines of Iron, and some doe  
were chaines of Golde: if the poore had  
as good meanes to punish this kinde of  
theft, as Clothiers haue to punish the o-  
ther, I would neuer haue set my Penne to  
Paper for them.

Notwithstanding all this, the Clothiers  
say, it is a good thing to set the poore a  
worke: True it is, so as the poore in work-  
ing may haue a conuenient refreshing, a  
comfortable expectation, and equall satis-  
faction for their worke, otherwise a man  
may do euill in setting the poore a worke,  
as *Pharao* did euill in setting the *Israelites*  
to make Bricke, and as these men did that  
set the poore to reape their fields, when it  
tends to iniury and oppression.

Yet



*A cause for Clothiers.*

Yet some of them thinke it their vertue thus to let the poore a worke, but if it bee a vertue, it must be a vertue of the second Table, and must either be equitie, or charitie equitie: it is not as I have shewed before, because it agrees not with any of the rules of equitie, and charitie it is not, for ~~that~~ that is ouer and aboue equitie.

But let vs in a worde or two a little consider of some Clothiers charitie, which I speake of not as the Apostle saith to the *Corinthians*, to shame them, but as my beloued brethren to admonish them, and to take away the shadowes that vse to blinde them: for I knowe not my selfe if I haue any other purpose in this discourse then to profit them one waye, and those that I plead for another waye. Some Clothiers doe giue foure pence, some fixe pence a weeke to the poore, but one or two of their Spinners doe bring it them home againe by Tuesday night in their worke, then what doe they and the rest of their workfolkes bring & giue them, some a penny, some two pence, some three pence and foure pence euery day in their worke, & so the Clothiers fill their houses with spoile, and where they would be ashamed to take



*A caveat for Clothiers.*

an almes of any ritch-man, they are not ashamed to take an almes of euery poore man: they bid their poore workfolkes at Christmas to a dinner, but what is that whe they dine with the twenty times in a yeare. Let Clothiers pay the poore competently for their worke & keepe their pottage, and if they did so, some of their moth-eaten garments would bee of the poore folkes backes, and some of their fattie platters of the poore folkes tables: but a word or two more of Clothiers charitie: Some of them will at their death giue the poore five pound or ten pound; indeede somewhat is better then nothing, and better late then neuer: but those Clothiers that haue liued in any great occupying but ten yeare, if when they dye they should giue to the poore ten score pound, in my iudgment they should dye in their debt.

But that I may omit nothing that may be said for Clothiers, and that by their best friends it is obiected, that many Clothiers be religious men, and the specialest men in Townes, & such as haue bin speciall instruments to further the gospel, It is true; *The grace of God hath appeared, and brings salvation to all men,* that is, all sortes of men, and

Titus. 2.



*A caution for Clothiers.*

and so to Clothiers aswell as others, and God forbid that I should denie them all the good opinion of religion, more then to anye other men of anye other lawfull trade. And but that I will not speake peticularly against any, I could speake peticularly for some.

1. Tim. 3. But for all that, let vs iudge of religion not as wee conceit it, but as the Scripture speakes of it : *Paul* saith, *Religion hath Godlinesse ioyned with it, and it hath Justice*  
Iob. 1. *ioyned with it* : as it is sayd of *Iob*, *Cornelius*, and other religious men, they were iust and feared God : It hath mercy ioyned  
Iam. 1. with it, as *James* sayth; *Pure religion and undefiled before God.* Is this to visite the fatherlesse and widowes in their aduersitie, and to keepe himselfe vnspotted of the worlde.

But what contrarye things are there in most Clothiers, I speake not of all, but yet of some that pretend religion, what vnholinesse and breach of the Sabbath daye is there among them, and that ordinarilye by themselves, their seruants, their workesfolkes, their cattell in iourning, sending and receiuing of cloathes too and from Mill, setting their Fattes, setting their  
Tayn-



*A caveat for Clothiers.*

Taynters drying their Wooll, &c. As if theirs were such a Goulden trade, that Godlinesse it selfe must giue place vnto it.

What vsurie, yea what biting vsurie doe most, may I not say all Clothiers commit in putting out their clothes to Marchants not for ten in the hundred, but for twenty, for thirty in the hundred, which doubtlesse is one cause of the breaking and vndoing of many Marchants at this day. What extreame deceite doe Clothiers vse, not onely to the poore, as I sayd before, but to all the Queenes subiects, yea to the people of other countries, in setting a counterfet glose vpon their cloath at one end, and straining it from end to end, so that it is not that within that it seemes to be without, it is not so long nor so broad, so just nor so strong as it seemes to bee, but will shrinke vnreasonably, which I speake not onely in answer to the former obiection, but in the way of an admonition to ioyne practise of religion vnto profession. For considering the number of the poore, the manner of their liuing, and that by occasion of the vneuen proportion of the Clothiers dealing, I cannot sufficiently pittie



*A cauent for Clothiers.*

it in the poore, nor mislike it in them, and I do verilie thinke if *Jeremie* had seene such a thing as this, he would haue put it among his Lamentations. I pray God mooue the Maiestrates by some meanes to consider how it might bee reformed, cyther some other way that may seeme good to their wisdome, or by appointing Clothiers to put out all their spinning by the knot, and that they may giue a penny for so many knottes of course worke, and for thus many of fine worke, as shall be thought competent for the poore, and to allowe so much for the Weauing as is giuen for the spinning, which is thought to be proportionable. These two things in my iudgement would amende all this disorder, though there were no meddling with the wages of their pickers, burlers, breakers, or any other, for then if they did not increase the wages of burlers and such women, they would not doe that worke, but spinne, and if they did not giue competent wages to other men that worke vnder them, they would not doe that worke but Weaue.

And where the Clothiers will object, then the poore will not doe their worke well,



*A caveat for Clothiers.*

well, if they be tyed to giue them certaine wages: the answer is, they haue the same brid'e for that which they haue now, to change their workfolkes. But considering the multitude of poore, the Clothiers haue gotten the lawe into their owne hand, as wee saye, the liberty that they haue, and practise that they vse to abridge the wages of their workfolkes, is a cause of all the misery of the poore people in our countrie at this day. But vntill there be a lawe to binde them that be euill in this trade, let euery good man, as *Paul* saith to *Timothie*, bee a lawe to himselfe, and labour to doe well, and well will come on it. Although there be some good men Clothiers, yet most of them, if I may not say all of them, doe wante eyther conscience or consideration. Nowe to helpe them in this, I would haue them diligently marke what the Apostle *James* saith here; *Goe to howle and weepe for the miserie that shall come vpon you, the labourers wages that haue reaped downe your fieldes which is of you kept backe by fraude cryeth against you, &c.*

When I preached this Sermon, and vrged these wordes against Clothiers, some obiected that *James* speakes not against them



*A caveat for Clothiers.*

them, but against husbandmen, but so a man may put all doctrine from himselfe, because the Scripture speakes not of his name, of his country or trade, but we must know if it be the same fault, thought it be in another person or trade, it deserues the same reproofe and punishment.

It was further obiected, that the Apostle speakes not against those that gaue too little wages, but against them that gaue none at all. By which kinde of caueling we see how loath this diuell is to be cast out: but shall we thinke they were so inhumane and barbarous, being of the Church, as to giue them nothing at all for their worke: if that had beene so, the Apostle needed not haue saide after in the eight verse to the poore; *Be patient therefore brethren till the coming of the Lord*; for they must haue dyed quickly, but hee speakes of such an iniury as was a continuell exercise of their patience. To conclude the Apostle saith:

Gen. 4. *The cry of the poore is entered into the eares of the Lord of Hostes*; the like is saide: That the blood of *Abell* cryed for vengeance against *Caine*, so it is saide, the cry of *Sodome* was exceeding great: the stone in the wall and the beame in the house shal cry against those

Abac. 2.  
11.



*A caual for Clouiers.*

those that set them vp by euill meanes.

It is true that all finnes doe come to the eares of the Lorde; but some finnes bee so monstrous and prodigious, that he dooth vehemently witnesse his knowledge and misliking of them then others; God is called the Lord of Hostes or God of armies, because he hath al creatures at commandement to execute his iudgements, he had Beares to deuoure the children that mocked the Prophet *Elisha*, he had dogges to deuoure *Isabel*, he had Flies, Frogs, and Lice, to deuour the land of *Egypt*, & he hath an host of Angelles to take vengeance of wicked men, it is said, *Defraude not one another in any matter, for God is an auenger of all such things*; and it is saide: *No vnrighteous person shall inherite the kindeome of God*, meaning if he continue so and repent not, to leaue his vnrighteousnesse.

1. Thes. 4.  
1. Cor. 6.

Lay these Scriptures to your course, and then doe that that belongs to your comfort, looke without partiality into it, and I hope yee will see it looke farre enough vnto the time when yee must answere it, and then I doubt not yee will reforme it. Now if the sinne be so great to keepe back the wages of those that labour corporally, what



*A cause for Gladiers.*

what is it to keepe backe the wages of  
those that labour spiritually? for Christ  
saith of those, *The Labourer is worthy of his  
wages*; and the more excellent the labour  
is, the greater wages is due vnto it: but  
I would haue the indignitye and ini-  
quitye of this considered, by compa-  
ring it with the former, and so will end  
with this prayer to God, that hee  
would draw vs and keepe vs from  
both these euilles, and teach  
and strengthen vs eu-  
ery waye to doe  
well.

**FINIS.**





